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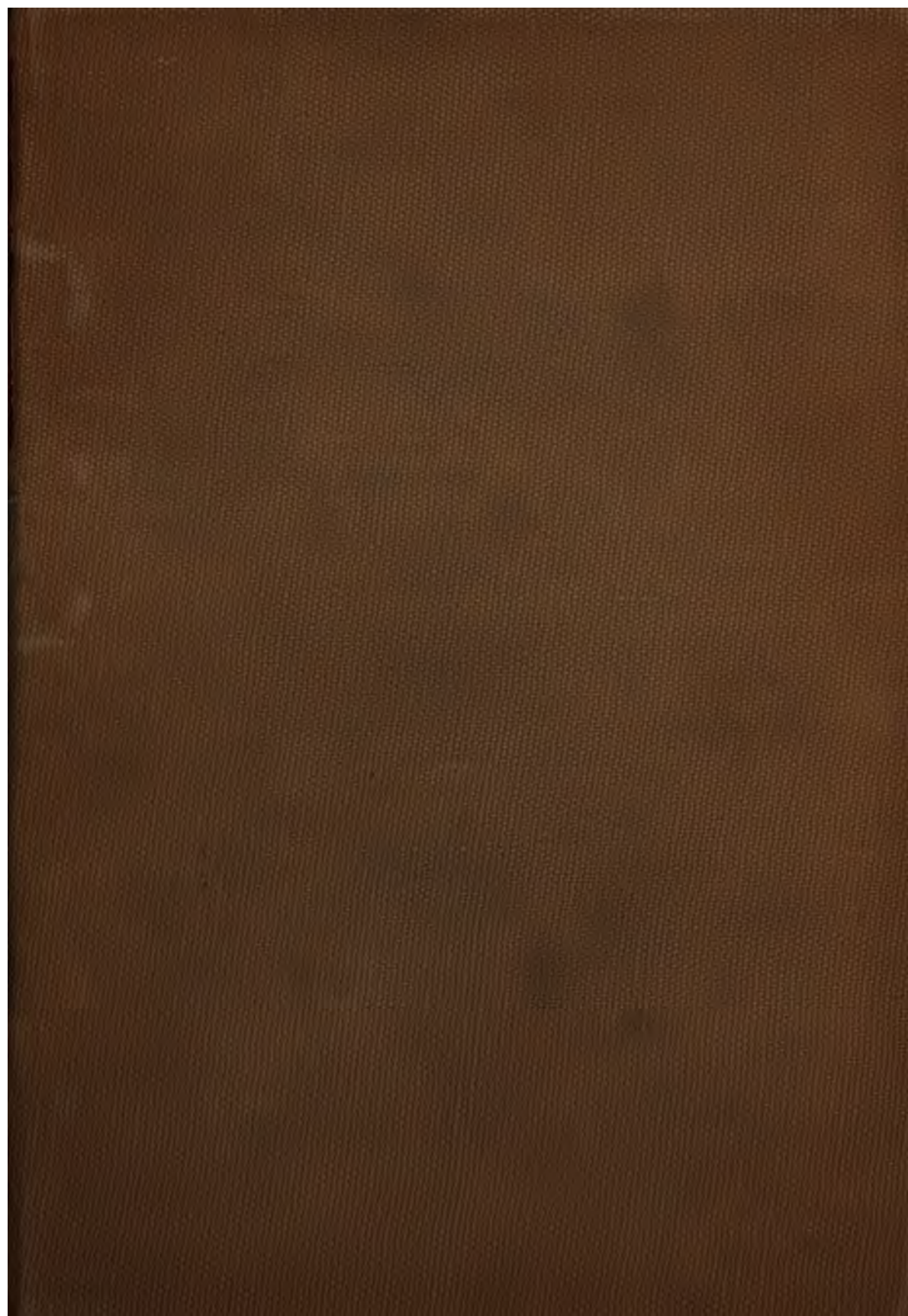
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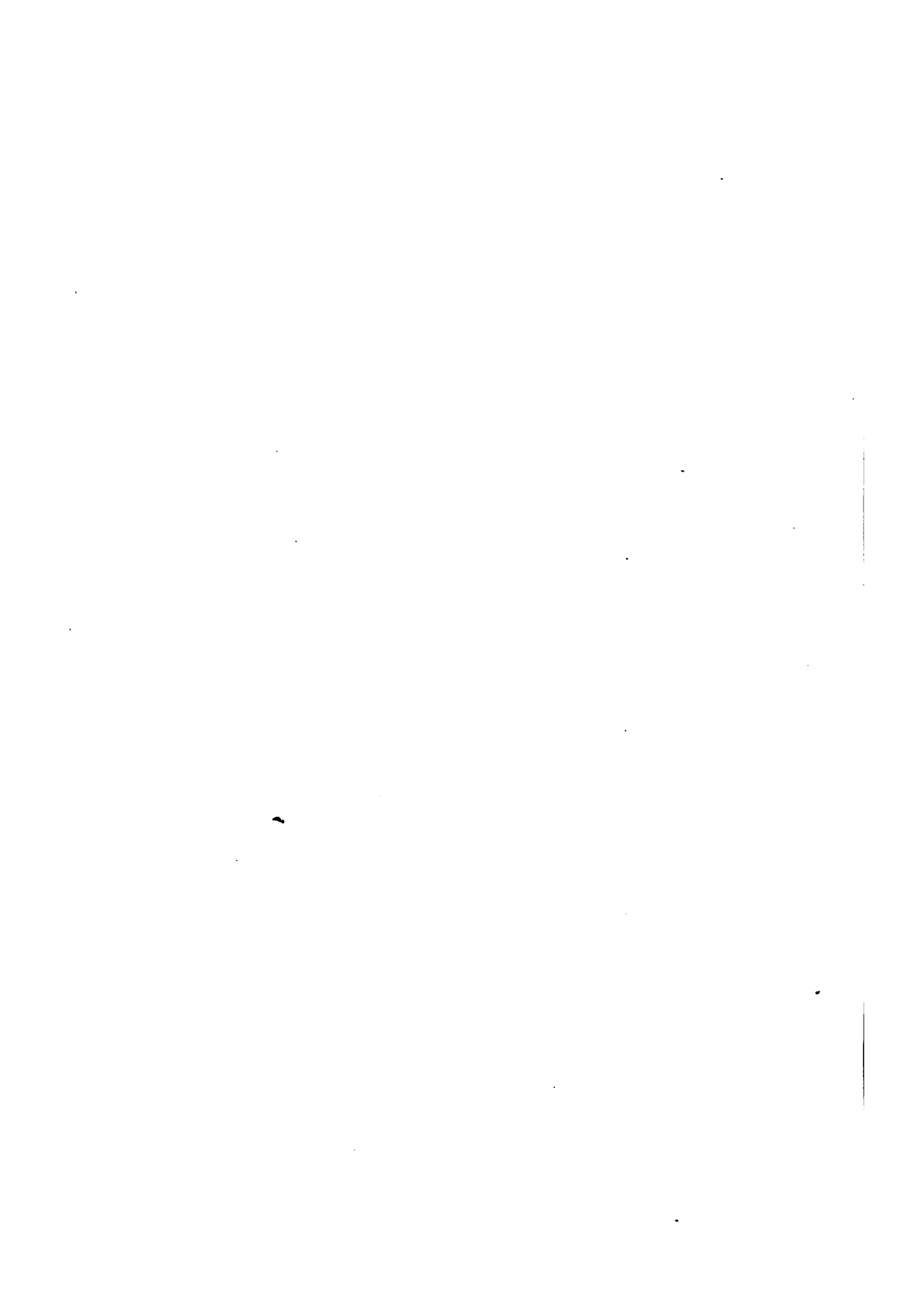
FROM

N. Y. Sart. for Instruct. Deaf & Dumb

7 Jul. 1896



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PROCEEDINGS

VI. 8908

OF THE

WORLD'S CONGRESS OF THE DEAF

AND THE

REPORT OF THE FOURTH CONVENTION

OF THE

NATIONAL ASSOCIATION OF THE DEAF,

HELD AT THE

MEMORIAL ART PALACE.

CHICAGO, ILL.

JULY 18TH, 20TH AND 22ND,

1893.



GEO. T. DOUGHERTY,
Chicago, Ill.,
President World's Congress of the Deaf.



E. A. HODGSON,
New York,
Vice-President of the Congress.



R. P. MCGREGOR,
Columbus, O.,
Chairman Program Committee.



D. W. GEORGE,
Jacksonville, Ill.
Vice-President of the Congress.



OLOF HANSON,
Faribault, Minn.
Secretary of the Congress.



JAS. E. GALLAHER,
Chicago, Ill.
Secretary General Committee on
Congress of the Deaf.



O. H. REGENSBURG,
Chicago, Ill.,
Of the General Committee.



C. C. CODMAN,
Chicago, Ill.,
Of the General Committee.



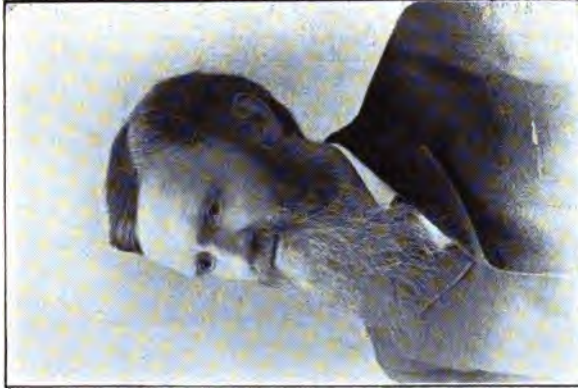
JACQUES LOEW,
Chicago, Ill.,
Of the General Committee.



THOMAS FRANCIS FOX,
New York.,
President of the National Association
of the Deaf.



R. M. ZIEGLER,
Philadelphia, Pa.,
Second Vice-President of the National
Association.



SIDNEY J. VAIL,
Indianapolis, Ind.,
Third Vice-President of the National
Association.



L. A. PALMER,
Nashville, Tenn.,
Fourth Vice-President of the National
Association.



JAMES C. BALIS,
Belleville, Ont.
Treasurer of the National
Association.



GEO. W. VEDITZ,
Colorado Springs, Col.
Chairman Executive Committee of the
National Association.

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PRELIMINARY HISTORY OF THE WORLD'S CONGRESS OF THE DEAF, AT CHICAGO, IN 1893

The National Association of the Deaf, at its third Convention in Washington, in 1889, had voted to hold its next meeting at Chicago in 1892. Shortly afterward, Chicago, with the official sanction of Congress, after a memorable struggle with New York, St. Louis and Washington, began making preparations for the great Quadriennial Columbian Exposition within its limits; and its public spirited directors first conceived the idea of having a series of international congresses in conjunction with, and under control of the Exposition, whose drawing powers it was expected would be conducive of their attendance and international character. This unique idea was speedily carried into effect, and what is known as the "World's Congress Auxiliary of the World's Columbian Exposition" was installed, with that learned and polished scholar and jurist, the Hon. C. C. Bonney, as president, with ample powers to carry out this most magnificent scheme, whose motto is "Not things but men."

News of this new departure from the usual character of international fairs or expositions was received with applause by progressive men and women of all classes throughout the world. The management of the Congress Auxiliary was soon deluged with applications from associations or bodies of men of nearly every kind and sort for the privilege of holding a World's Congress under its auspices, and had to exercise great tact and discrimination in making or refusing apportionments.

Early in February, 1891, R. P. McGregor, of Columbus, O., in his capacity as Chairman of the Executive Committee of the National Association of the Deaf, in accordance with the require-

ments of its constitution, appointed a local committee in Chicago composed of Geo. T. Dougherty, chairman; O. H. Regensburg, J. E. Gallaher, C. C. Codman, and Jacques Loew, to make arrangements for the triennial convention, which, as stated above, was to take place in the summer of 1892. After looking over the ground, and having in view the advent of the Congress Auxiliary of the great Exposition, which was to be opened in 1893 instead of in 1892, this committee corresponded with Mr. McGregor, and the National Executive Committee, by a vote, postponed the proposed convention to the summer of 1893, and gave the local committee authority to make application to the Congress Auxiliary to hold a World's Congress of the Deaf under its auspices. The local committee went ahead, and right here it desires to acknowledge great obligations to Dr. P. G. Gillett, then Superintendent of the Illinois Institution for the Deaf, and who happened to be chairman of the Department of Education of the Deaf for the Congress Auxiliary, for the influence he exerted on our behalf, as well as to the magnanimity shown by President Bonney, of the Congress Auxiliary, in granting our application. This was a most notable victory for us, for we thus got recognition on a basis co-equal with all the great World's Congresses of other kinds. Who would have dreamed one hundred years ago that this could ever be possible? Then the deaf were uneducated and widely scattered, unknown to each other; their influence, of course, was *nil*.

The Congress Auxiliary appointed for its own General Committee on a Congress of the Deaf, Geo. T. Dougherty, Chairman; J. E. Gallaher, Secretary; O. H. Regensburg, C. C. Codman and Jacques Loew. The Congress Auxiliary did its share in exploiting our coming Congress, as well as all others, through all available channels, and provided for the expense of its different publications, and engaged the new Art Institute on the Lake Front for the use of its Congresses. The General Committee was by no means idle. Following the general plan of the other Congresses, it recommended a large list of names, about 300 in number, for Advisory Council, of which the Congress Auxiliary approved and mailed formal letters of invitation to all persons so named in all civilized lands. Actuated by the ambition of seeing the Congress made a complete success in every way, the General Committee

decided to subdivide the work of preparation, availing itself in many cases of the talents and services of prominent deaf gentlemen living outside of Chicago and Illinois. Accordingly, a Committee on Program was nominated, with R. P. McGregor, of Columbus, O., as Chairman; Amos G. Draper, Washington, D. C.; Theo. A. Froehlich, New York; J. M. Koehler, Philadelphia, Pa.; J. L. Smith, Faribault, Minn.; Geo. W. Veditz, Colorado Springs, Colo.; Douglas Tilden, San Francisco, Cal.; Francis Maginn, Belfast, Ireland; Henri Gaillard, Paris, France; Bernard Brill, Vienna, Austria; M. A. Watzulik, Altenburg, Germany. All accepted and promptly set to work on this difficult and delicate task, for it involved the assignment of proper topics to most competent persons available, with the result that they mapped out a program that was both superb and comprehensive, on seeing which, a distinguished educator of the deaf, in charge of a large seat of learning, wrote the General Committee, praising it unreservedly and saying: "You have the whole world for a field."

To take care of and entertain visitors in attendance at the Congress, the General Committee appointed two separate committees; one on Reception, with P. J. Hasenstab, J. E. Gallaher, G. A. Christensen, Benj. Frank, C. L. Buchan, Mrs. E. N. Bowes, and Mrs. F. D. Hunter, and the other on Entertainment, with O. H. Regensburg, R. L. H. Long, J. I. Sansom, Albert Berg and Chas. Kerney. Both committees did their part thoroughly and well. Frank P. Gibson was appointed chief usher at the Congress.

It was the custom of the Congress Auxiliary to make its own selection of presiding officer for each of the Congresses under its control, for obvious reasons. Accordingly, on recommendation of Dr. P. G. Gillett, as chairman of the Department of Education of the Deaf, Geo. T. Dougherty, chairman General Committee on a Congress of the Deaf, was named for President of that Congress.

The total attendance at the Congress is estimated to have been nearly a thousand; each session was largely attended from the beginning to the end. The officials of the Congress Auxiliary have declared, with evident satisfaction, that among the hundreds of Congresses instituted under its auspices, that of the Deaf was one of the best conducted and the liveliest.

The Pas-a-Pas Club bore most or all of the expenses incurred by the different committees' arrangements for the Congress which did not fall within the province of the Congress Auxiliary to pay for, and also opened its halls for use as the delegates' headquarters. The Club's large and enthusiastic membership (70) acted as a committee of the whole throughout the Congress in entertaining the visitors and helping out the several regular committees in many and various ways.

One of the most interesting features in connection with the meeting was the lecture of Dr. E. M. Gallandent, president of the Gallandent College at Washington. His subject treated on the Education of the Deaf, its advantages and perils.

Thus came and passed the World's Congress of the Deaf. May its great object for promoting the welfare of our class be accomplished.

ORGANIZATION OF THE CONGRESS.

PRESIDENT.

• George T. Dougherty, M. S., Chicago, Ill.

HONORARY VICE PRESIDENTS.

Robert P. McGregor, M. A., Columbus, Ohio.
Amos G. Draper, M. A., District of Columbia.
Dudley W. George, M. A., Jacksonville, Ill.
Edwin A. Hodgson, M. A., New York City.
Henri Genis, Nanterre-Seine, France.
A. M. Watzulik, Altenberg, Germany.
Gerhard Titze, Karlskrona, Sweden.
W. Eccles Harris, Belfast, Ireland.

SECRETARIES.

Thomas F. Fox, M. A., New York City.
Olof Hanson, M. A., Minneapolis, Minn.

COMMITTEE OF THE WORLD'S CONGRESS AUXILIARY ON A CONGRESS OF THE DEAF.

George T. Dougherty, Chairman.
James E. Gallaher, Secretary.
Oscar H. Regensburg.
Chester C. Codman.
Jacques Loew.
Hon. C. C. Bonney, President World's Congress Auxiliary.

THE PROCEEDINGS.

FIRST DAY.

TUESDAY, July 18, 1893.

The World's Congress of the Deaf, held under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition of 1893, opened its sessions in Hall VIII of the Memorial Art Palace, Chicago, Illinois, at nine o'clock A. M. Mr. George T. Dougherty of Chicago, Illinois, in his capacity of representative of the Directors and Commissioners of the Columbian Exposition and of the world's Congress Auxiliary, presiding.

Upon calling the Congress to order, the President introduced Rev. Austin W. Mann of Cleveland, Ohio, who offered the opening prayer. Mr. Dougherty then addressed the Congress as follows:

OPENING ADDRESSES.

BY MR. DOUGHERTY.

Ladies and Gentlemen:

On behalf of the Directors and Commissioners of the Columbian Exposition and of its World's Congress Auxiliary, under whose auspices our Congress is being held, in the name of the Pas-a-Pas Club and the deaf of Chicago, I have the honor and pleasure of bidding you welcome, all of you who have come from afar and near, from the sister states of the Union; from la belle France—the home of the blessed Abbes de l' Epee and Sicard; from

Germany, where flourished Heinecke, the father of oralism; from England and Scotland where Braidwood taught; from Ireland, my own ancestral country; from Italy, the birth-place of Christopher Columbus, whose ever memorable achievement in the discovery of America we all are met to celebrate with the Quadri-Centennial Exposition at Chicago; from Spain, which rendered possible Columbus' great career of discovery, and what is more to ourselves, was the abode of the Benedictine monk, Ponce de Leon, the first teacher of a class of deaf-mutes in history; from Sweden and Norway, whose almost nameless but recklessly daring vikings not without reason combatted with the great Genoese Sailor for the honor of originally discovering the new world; from all countries, we heartily welcome you to this—the land of Gallaudet.

This Congress opens up another Epoch in the wonderful progress of our class, which can scarce be realized fully when we consider practical provision was first made for educating them only as far back as one hundred or fifty more years ago, and even then for a long while only spasmodically. This is an era marked out with grand possibilities; it is the fruition of hopes which even our early teachers scarce ventured to entertain, the promise of a future enriched by the dream of equal opportunities and the recognition of merited self-support. Our Congress is to be both retrospective and suggestive in character and intent.

The earliest mention of a deaf-mute by name in history is that of Gyges, a son of Cræsus, the King of Lydia whose immense wealth has assumed the dignity of a proverb. When the father's regal city of Sardis was captured and sacked by Cyrus, Persian soldiery, and he was in imminent danger of being butchered by one of the victorious troops in violation of Cyrus' express orders to the contrary, the son, so history relates, suddenly from sheer will-power cried out in intelligible words to stop the intended slaughter of his father, whose life was thus saved; after this event, both father and son were treated with great respect and consideration by the magnanimous conqueror and his successors at the new capital of the growing Persian monarchy. Ebers has made considerable use of the once deaf but now thoroughly "restored-to-society" young prince's name in his instructive and fascinating novel, "The Egyptian Princess."

Before the days of de l' Epee and Heinecke, history was a perfect blank, so far as the deaf in general are concerned. They were deemed incapable of education, and unable or disqualified to enjoy the usual rights and privileges of citizenship. The sentiment expressed by these lines of the Roman poet Laurentius:

"To instruct the deaf no art could ever reach,
No care improve them, and no wisdom teach,"

was universally accepted as gospel truth; but with us of the present day, this has passed into a chestnut to be rung now and then in the interest of our jollity at the expense of the ancients. Still, there is one thing to be said to their credit; they never worried themselves talking with gloomy forebodings of the possibilities of a "deaf variety of the human race."

You all remember how, not many years ago, the reading of a paper on that very subject before a Scientific Academy at Washington caused considerable excitement, and the learned members looked at each other as if to say "important if true" and apparently felt it was time to memorialize Congress or the State legislatures to enact laws with the express purpose of suppressing the imagined evil of intermarriage among the deaf. It was ludicrous the way the public press indulged for the while in solemn comments on the necessity of doing something heroic on the lines intimated by the author of that paper. Today we hear no more such talk. Deadly statistics dug up by the Superintendents of the several State institutions for the deaf have done the work; they, to use the slang of the day, knocked the sensational and alarmistic theory into a cocked hat.

By the way, I pray you, do not fall into the mistake of taking my remarks as thus intending any disrespect for the distinguished gentleman who originally raised the discussion of this topic. Far from it; him we all concede, frankly and with pleasure, as honestly a well-wisher and friend of the deaf, as he has proved himself so in many ways; he took one of us for a help-meet, whose conduct and tact in high society at the nation's capital has been reflecting much credit on our class. Competent authorities in the line of our educational work have, however, in my humble opinion not unjustifiably, insisted on placing him in the category of friends we should rather pray religiously to be saved from. He is, as you

know well, strongly and uncompromisingly opposed to the American or "Combined" method of instruction; the prestige he has acquired from his one great invention, as well as his immense wealth and high standing in social and business circles, together with his blind and invincible zeal, has rendered him worth a thousand men to the cause of the "pure oral" method which he has espoused as the only and great cure-all in the education of the deaf. The unthinking public, and even those who ought to judge better, are naturally apt to attach greater weight to the affirmations of such a man than to the negative verdict of experienced veterans of the profession. Therein lies the danger which menaces the future education of our class. We, therefore, view with increasing alarm his aggressive and relentless persistence in working and speaking with the avowed object of prejudicing the public and governmental authorities in favor of his hobby, the "pure oral" method. If it ever comes to pass that there is impending danger of the exclusively oral method becoming a "condition, not a theory which confronts us," and God forbid the day! let the ultra-oralists be now warned that they will rue it; we will fight back and as an inevitable result of the conflict, the pure oral method will be strictly confined to private and insignificant schools, and its reputation or prestige badly discredited most effectively and permanently—perhaps more than we ourselves intended to bargain for, because we, in truth, are in favor of speech and lip-reading being taught in a limited way—only to those children capable of being benefitted, but not to be forced down the throats of those found practically incapable at a great loss of time.

We, or rather a large majority of us in America, have been reared by the manual or combined system of instruction, and are intimately familiar with the contemporary results of the oral method in separate classes or schools near by. We all know France has not produced any more Massieus, Clercs or Berthiers since the ill-fated day when her minister of public instruction unadvisedly issued an ukase sweeping the manual system out of existence and inducting the pure oral method in all of her schools. Nearly, if not quite, all of the prominent and successful deaf mutes of the present day there have been educated under the old system; and a new generation, raised by the oral method

since, has utterly failed to show up equally signal examples. In Germany, which is the birth-place and stronghold of the oral system, two monster petitions have been presented to the Kaiser by his deaf mute subjects for a substitution of the American or Combined system in place of the other. We have seen Heidsick of Breslau, persecuted for having boldly proclaimed the practical failure of the prevailing system, and how he came out victorious when the courts declared the truth of his assertions which had been called in question by his opponents. He has at his back practically all the deaf of Germany; this is significant, verily, significant. Dr. Wilkinson, the distinguished superintendent of the California Institution for the Deaf, has passed the last two years in Europe, visiting the principal institutions and schools; and in his article in the "Annals of the Deaf" for October, 1892, took pains to particularize the universal scarcity of bright deaf mutes orally educated; in Germany, Italy and France, the three leading oral countries of Europe, he could scarce find any one worth special mention, though he went around with a lantern in his hand in better faith than Diogenes did in looking for an honest man in Athens 2,000 years ago. Almost any of our State Institutions, however young, has turned out a larger number of well-educated mutes than the oral system has in all Europe since the time of its founder, Heinecke. There are unmistakable signs of a general awakening in Europe to the fact that the oral method has been found wanting in its intended results; and true friends of the deaf, unfettered by prejudice or tradition, already are beginning to agitate for a change to the American system as the one which has proved by actual experience to produce the best and most practical results. We wish them Godspeed, realizing as we do that on the successful outcome of their labors, the Middle or Dark age, so to speak, which is now prevalent there, will have passed away. The Volta Bureau, established at Washington for the preservation and dissemination of literature relating to the deaf, will be a monument to the philanthropy and love of Professor Alexander Graham Bell for our class long after the pure oral method has blossomed forth and faded away as a "fad."

Down to about ten years ago, public curiosity of the deaf had always been great, and not unfrequently a cause of painful

annoyance to ourselves. No two of us could stop on a prominent street-corner and conduct a conversation in signs but lo! a large crowd would instantly form around us; even the copper-buttoned guardians of the peace would forget for the time their habit of shouting, "move on" and join in the general epidemic of staring with eyes intent and mouths ajar at the "air-cutters" as the Cincinnati dailies aptly termed us, in reporting the proceedings of the first national convention of the deaf in the city in 1880. Things have, however, changed since then, and we are no longer inevitably surrounded or escorted by small armies of curiosity-seekers, and this "penalty of greatness" is now borne by a \$10,000 beauty, or a real live lord or Infanta. For the public in general has become used to the existence—yea, in great abundance—of the educated deaf.

I shall not pretend to cover in these, my informal remarks, all the questions aptly suggested by the nature of this Congress, as they are to be discussed more elaborately, and with greater profit to you, by the several able gentlemen already assigned places on the program. Permit me to say that the local committee, of which I have the honor to be a member, begs to thank all of you who have, with generous co-operation and valuable suggestions, greatly aided our work in making arrangements for this eumencial gathering. We are under great obligations to the World's Congress Auxiliary for its many evidences of friendly and magnanimous interest in the welfare of our class, and we duly appreciate the great compliment of the conspicuous recognition its high-minded and progressive management has accorded us with a place alongside of the other great World's Congresses, whose proceedings when published will form a memorial more enduring than the glories of the contemporary exposition, most wonderful and magnificent as the latter is. Let us utter only our most elevating thoughts on matters relating to the present and future welfare of the deaf, and may nothing but good come of this, our Congress.

Ladies and gentlemen, allow me to re-iterate; you, one and all, are most heartily welcome to Chicago.

Mr. Henry C. White, Boston, Mass.:

Ladies and Gentlemen:

The President of the Congress has just bade us welcome to

this World's Congress of the Deaf, and it would be well nigh impossible for me to express all we feel in appreciation of the work the Committee has undertaken. They have brought the deaf together from all civilized nations of the earth. They have given us an opportunity to meet our old teachers and superintendents. They have made it possible for us to meet the hearing world in congresses, and if that were the only thing they have done for us, it is enough to deserve our whole thanks, but they have done much more than that. We will read papers on subjects of great importance to us as a class, and we will thereby be able to impress the fact deeply upon the hearing world, that the time and money spent upon our education were not thrown away. For all that the Committee has done, we all return thanks, deep and sincere.

The President: For this Congress, Messrs. Thomas F. Fox, of New York City, and Olof Hanson, of Minneapolis, Minn., have been selected as permanent Secretaries, and will please begin their duties.

A number of cable and other communications have been received from absent brothers, and will now be presented to the Congress.

[Translated by Mr. G. W. Veditz.]

The Deaf-Mute Club, "Unity," herewith extends the heartiest greetings to the brotherhood of international fellow deaf mutes. "Three cheers and a tiger" for the World's Congress of the Deaf.

THE UNITY DEAF-MUTE CLUB, Furth, Bavaria.

[Translated by Mr. G. W. Veditz.]

LEIPSIC, July 18, 1893.

Committee on World's Congress of the Deaf:

Ever forward and onward in teaching the deaf.

BUSKHEIM.

[Translated by Dr. E. A. Fay.]

BERLIN, July 17, 1893.

Committee on World's Congress of the Deaf:

The Central Local Union of Deaf Mutes Tremen of Berlin, send hearty greetings to the World's Congress of the Deaf.

RUMPF HERRMAN, Michelsohn-Frau Schenk.

[Translated by Mr. G. W. Veditz.]

HANOVER, July 18, 1893.

Committee on World's Congress of the Deaf:

Hearty greetings; success full of blessings.

DEAF MUTE SOCIETY, Haⁿover.

[Translated by Mr. G. W. Veditz.]

FRANKFORT-ON-THE-MAIN, June 25, 1893.

To the Honorable Committee on the World's Congress of the Deaf, Chicago:

Among the many felicitations which your honorable body will receive from all parts of the world, a greeting from our Union League must not be wanting.

We cannot allow this solemn World's Congress to pass without expressing our deep conviction of the importance of the occasion, and that the moment has come for the consummation of an elevated purpose to be achieved by concerted action and fraternal co-operation.

United we will pray for the welfare and success of the Congress, and united and belonging to one another, we herewith give three cheers for the Congress.

The Frankfort Union League herewith sends from beyond the seas the heartiest greetings with the hope that your efforts in behalf of the deaf-mute world will be crowned with glorious success.

"In union there is strength."

THE DEAF-MUTE UNION LEAGUE.

Adam Berhler, President.

[Translated by Mr. G. W. Veditz.]

COLOGNE-DUETZ, Province of the Rhine, Germany, July 3, 1893.

The Cologne Deaf-Mute Association sends herewith congratulations and good wishes to the World's Congress of the Deaf. May God's blessing rest upon your deliberations and assure a glorious success.

THE COLOGNE-DEAF MUTE ASSOCIATION,
Frederich Wilhelm Rung, President.

[Translated by Mr. G. W. Veditz.]

To the World's Congress of the Deaf, Chicago:

The Cassel Deaf-Mute Society sends herewith to the many and highly esteemed fellow deaf-mutes in distant America, who, from the 17th to the 24th July are deliberating in serious conclave on the aims and welfare of the deaf, and are gallantly combating for the just cause of our neglected class, the heartiest greetings and congratulations. May the Congress further the realization of our wishes, and in whatever channel your efforts may be directed, may success attend you. We are with you in the spirit, jointly and separately.

Let the watch word be:

"Articulation, the Sign-Language, and Writing!"

Three cheers for the committee and delegates, and also for our gallant and honored champion, Albin Maria Watzulick.

Again with hearty German greetings and cheers,

THE COMMITTEE OF THE CASSELL DEAF-MUTE SOCIETY,
Otto Vollmar, President.

CASSELL, July 1, 1893. Bahnhofstrasse, No. 2.

Communications.

[Translated by Mr. G. W. Veditz.]

DRESDEN, July 5, 1893.

To the Most Honorable Deaf-Mute Congress:

The undersigned committee herewith takes the liberty to send in the name of the Dresden Deaf-Mute Society, "Eichen Kranz," its heartiest felicitations on the opening of the Congress, and anticipates valuable results therefrom for the deaf-mute world.

With fraternal greetings,

Very respectfully,

CARL VON HAASE,

THEODORE LISKOWSKY,

ERNST ADLER,

Committee.

[Translated by Mr. G. W. Veditz.]

BRESLAU, July 18, 1893.

Deaf Mutes' Congress, Memorial Art Palace, Chicago:

Hail to the men who fight for the true improvement of mankind.

HEIDSICK LORENZ.

No. 14 Rue de Morieur de Burre, PARIS, July 6, '93.

My Dear President:

I regret very much that the distance and the work I am now occupied upon, make it impossible to be present at your summer gathering. I am extremely glad that there is such a thing as a Congress of the Deaf at a World's Exposition and under its auspices. It exceeds the wildest dream of the Abbe de l' Epee, and as to the results, can we think lightly of them? We have made a long stride ahead, when, in the opinion of the managers of the Auxiliary of the greatest fair the world ever saw, we are competent to take our place in the series of Congresses.

In 1889, here in Paris, we had talked of holding our Congress at Trocadero which bore to the French exposition the same relation that the Art Palace now does to the Chicago Fair, but nothing came of it. It remained for my countrymen to make a dream a reality! I wish you a harmonious and successful session. To be sure, there were murmers about this or that part of the programme, but I doubt not but that those same persons who were so much dissatisfied, will, when they are once on the spot, feel within their heart that the question as to how a convention of the deaf should be run, sinks out of sight before that stupendous fact now before their faces: A Congress of the Deaf is met under the auspices of the Chicago Fair to show the world that we are intelligent beings and that the labors of our teachers were not in vain.

I am, dear President, your obedient servant,

DOUGLAS TILDEN.

[Translated by Mr. T. F. Fox.]

Extract from a letter from M. Dusuzeau to M. Genis, delegate from France to the Congress.

PARIS, July 9, 1893.

My dear Friend:

My thoughts have been with you since you departed yesterday morning; I see you on the open sea; may God protect you. I admire your courage in accepting the obligation to represent the fair Friendly Association of Deaf Mutes of France at the International Congress of Chicago. Bravo! my dear friend; I heartily congratulate you!

Do not forget that the voyage of the French deligation to Chicago has for its end to increase the splendor of the memory of our dear and illustrious benefactor the Abbe de l' Epee, and to prove that his method remains infallible, that is to say the language of signs shall never disappear.

Challenge its opponents. See for me our dear American brothers whom I cannot take by the hand, but whom I clasp to my heart! I wish very much to be close by them, to tell them all that my heart prompts, full of acknowledgement for him who has made us happy. I refer to the Abbe de l' Epee.

But you are aware what has prevented me. I am sure that the Abbe de l' Epee, who sees me from on high, pardons me.

DUSUZEAU.

[Translated by Mr. T. F. Fox.]

Societe de Secours Mutuels des Sourds-Muets Adultes.

LIEGE, Belgium, July 3, 1893.

The President of the Chicago Congress of Deaf Mutes:

The members of the Societe de Secours-Mutuels and of the Cercle "L' Abbe de l' Epee" of Adult Deaf Mutes of Liege greatly regret that they find it impossible to send a delegate in response to your fervent appeal for the amelioration of the condition of the deaf from the want of the means, the great distance which separates us and the great expense of the voyage.

We wish you great success in your undertaking, that the mixed method may be adopted in every part of the world, that is to say, gestures and articulation, which are of great usefulness for the instruction of deaf mutes.

We congratulate you sincerely on your devotion and interest, of which you show proof in defending the admirable language of signs, and the memory of our immortal benefactor, the Abbe de l' Epee!

We close in requesting you, Mr. President, to accept with our excuse, the expression of our best feelings of devotion and respect.

For the Society,

PAUL DELAME, President,
R. DRENE, Vice President,
SEB. GATLRY, Secretary.

NEW YORK, July 18, 1893.

To Committee World's Congress of the Deaf, Memorial Art Palace:

To my sorrow some things prevent me from going to Congress, my best wishes for Congress prosperous. I am in spirit in work with Congress, wishing you all a cheerful and happy time.

LINDEMANN.

NEW YORK, July 18, 1893.

To Mr. Geo. T. Dougherty, Chairman World's Congress of the Deaf, Memorial Art Palace:

Regret that uncontrollable circumstances prevent my attending the World's Congress of the Deaf, please convey to the members warmest greetings and best wishes for the success of their deliberations.

THEODORE A. FROELICH.

The President: It gives me much pleasure to introduce as the first of the honorary presidents, Mr. Robert P. McGregor, of Columbus, Ohio, who is well known to all of you. The secretaries will please take their places on the platform.

Mr. McGregor: My friends, I shall not weary you with a speech, and without any unnecessary delay we shall proceed to business. Messrs. Leonce Odebrecht of Ohio, and Frank Reid, Jr. of Illinois, have kindly agreed to act as interpreters for the benefit of hearing visitors. The first subject for consideration is "Associations of the Deaf," and will be opened for America by Mr. Fox, of New York. Mr. Odebrecht will interpret orally.

ASSOCIATIONS OF THE DEAF IN AMERICA.

THOMAS FRANCIS FOX, NEW YORK CITY.

In seeking the practical results of any concerted effort in the cause of humanity, putting aside all mere theoretical hypothesis, we should be guided by the visible accomplishments. If such organization exerts beneficial influence; if it tends to advance the moral improvement and social happiness of any portion of mankind; if it rescues from mental turpitude and degrading influences human beings, who, otherwise might remain neglected, we may reasonably conclude that the efforts exerted have been beneficial and are worthy of our support and encouragement.

Viewing associations of the deaf as a whole, and subjecting their objects, the character of their membership and the work they already have accomplished to the closest possible scrutiny, we shall be prepared to pass an impartial judgment upon their value, to discover their defects as well as their merits, and to point out wherein their work is beneficial or the reverse—for what these associations have done is the real test of what they are. It is easy enough to theorize upon what the deaf might accomplish under special conditions, but the fact must not be overlooked, as it is too frequently, that the deaf, as other people, differ in birth as they do in mind and body. While this individual difference may be modified to a certain degree by training, regimen and kindred influences, the incubus of deafness—the lack of the stimulating effects of vocal sound—is forever present, and draws them inexorably together without regard to the agents at work to keep them apart. Schools and systems alike lose all control over this natural inclination; nature directs and this simple truth must be kept constantly in mind through all impartial discussion of the subject. With this preliminary understanding we may proceed to a sensible review of associations of the deaf in America.

Toward the close of the year 1851, a number of deaf gentle-

men, at the head of whom was Laurent Clere, of honored memory, formed themselves into the Gallaudet Memorial Association. Most of the members were graduates of the various American schools for the deaf, and so claimed the privilege of erecting a memorial of Gallaudet, the pioneer of deaf mute education in America, then recently deceased. Ere their united efforts were accomplished, a second organization known as the New England Gallaudet Association offered its co-operation, and at its first convention held at Montpelier, Vt., in 1853, announced as its object "the raising of more funds for the erection of a monument to the memory of Thomas Hopkins Gallaudet, LL. D." Upon the completion of the memorial, the association continued its organization "for the promotion of the general welfare of the mute community," and remains to this day the oldest existing association of the deaf in the United States.

In 1859 the Alumni Association of the High Class of the New York Institution came into existence for the encouragement of friendly and social feelings among graduates of the class, and the promotion of the literary and scientific interests of the class by the contribution of funds for the purchase of books, apparatus and the like. Six years later the Empire State Association of Deaf Mutes was founded, and in 1870 the Ohio Alumni Association. Since then the number has increased till at present there are at least sixty-four such bodies variously designated Associations, societies, clubs or guilds. By actual communication with officers of a majority of these, valuable facts and opinions have been collected that cannot fail to be both interesting and instructive as voicing the views of the deaf upon subjects intimately concerning their own interests.

A peculiar similarity of the associations—one which challenges the attention of the close observer—is the laudable motives by which they are animated. The controlling object of the associations of the deaf in the Union, may be grouped under one of the following headings:

1. Promotion of the spiritual and temporal welfare of the deaf, and charitable assistance to the needy.
2. Advancement of the general welfare and interests of the deaf.

3. Furtherance of the interests of the respective State schools for the deaf.

4. Social and literary improvement of the adult deaf. Of the missions and guilds included under the first group, the majority are branches of the Episcopal Church Mission to Deaf Mutes, and whatever may be our individual religious preferences, there are few of us who will grudge full credit to the Mission for the good work it has done in behalf of the deaf without distinction of sect. Its clergy, both deaf and hearing, never weary in their good work. Their efforts for the deaf individually and collectively, especially at the meetings of the various associations, deserve our sincere praise and grateful acknowledgement.

The societies in the other groups are of a secular character, but nevertheless beneficial in the results they accomplish. This may be, and frequently is, questioned by those who view the persistent association of the deaf with the deaf with ill concealed aversion; still it holds true that, in addition to furnishing a pleasurable impulse and excitement, which the deaf, not less than others, need to quicken them in intellectual progress. This inter-association is an important factor in their education in and out of school. The coming together of deaf men and women of mature years may be said to be of greater benefit to them as a factor in mental improvement than the sum of all other influences put together. The Associations watch over the deaf beyond their school and industrial education, following them into life where so many difficulties and obstacles await them. At their gatherings they give full sway to their thoughts; they discuss all topics of current interest, science, art, literature, politics, religion, in fact everything contributes material for disputation, and they give to each other a closer attention and more patient hearing than is possible for them to expect from those who hear. The mental stimulus and habits of independent thought, study and investigation so acquired are as valuable to them as the grist of their daily task. Moreover, the moral influence which their meetings and public actions exert has a salutatory effect on the pupils still at school—a fact entirely overlooked by others than the deaf themselves.

Knowing so well the praiseworthy purposes of these Associ-

ations and the actual good they accomplish, it is superfluous to ask ourselves whether they should be encouraged. As might be expected, to all inquiries which were made with reference to this point, not a dissentient vote was received from among the acknowledged representative deaf of our country. In whatever else they may differ in opinion, they are a unit on the value of associations of the deaf.

Nevertheless there is a class of hearing teachers and others with a quasi knowledge of the deaf, who claim superior qualifications in deciding what is best for the deaf than we ourselves, and who are emphatic, occasionally in public, more frequently among groups of their personal admirers—who drink in every word as from a well of perfect wisdom—in their opposition to such societies. To be sure their opposition is not entirely disinterested. My information advises me of at least half a dozen prominent educators who opposed the Associations in their respective States through fear of the influence these organizations wielded in opposition to the pet schemes of the interested parties. It is only right that we should be kept fully warned as to such people who play a double part with the deaf—before them they are their friends; behind them they are their meanest enemies. But there is one fact that such people fully comprehend, and that is the adult deaf are sharp to discover sham and hypocrisy, however cleverly veiled, and are in consequence dangerous antagonists, through their impartial sense of justice and their readiness to give publicity to wrong doing, and their ability to supply evidence when necessary.

A much more honest and open opposition was recently manifested by the head of a prominent New England school, who publicly expressed gratification that the brightest graduates of the school were "lost to the so-called deaf-mute world, and have gone out into the hearing and reading world and are a part of it." Forsooth the gifted beings alluded to had nothing in common with the woes of their unfortunate fellows, and if so, verily they can well be spared from the "so-called" deaf-mute world; but it is a very serious question whether a training which makes them ashamed of the impediment which an all-wise Providence has imposed on them, is the best for a useful, active life in the great

world. We, inferior mortals, graduates alike of oral and Combined schools, are to be commiserated for considering less fortunate brethren of sufficient importance among God's creatures to combine in associations for their improvement, even though some of our time is taken from the hearing and reading world. A candid consideration of the views advanced by the advocates of a single system forces the conclusion that they regard only those pupils under their own exclusive training of any consequence whatever; this may be consistent, it is certainly not humane. It would indicate that they are too deeply engrossed in themselves and their own perfection to be deeply skilled in the *character* of the deaf. So that, while through their pupils, they are familiar with the deaf in general, they hear almost nothing of them in detail. They make reflections on the deaf which strike the uninitiated as true; but let an expert on the subject have them analyze their aphorisms, they argue, reason and attempt to prove, but are easily shown to be false alike in their deductions and conclusions. With such people argument is useless; "*le plus fou souvent est le plus satisfait.*"

It requires no special effort to point out numbers of deaf people well known in the "deaf mute world," who are prominent members of Associations of hearing people. Indeed in the replies to inquiries, the answers, in many cases, favored Associations of the deaf and hearing *when practicable*. This modification is rather suggestive, and those would-be friends of the deaf, who generally bother themselves very little about the deaf outside of the class-room, might study to advantage the real cause of this unpracticableness. They would deny to the deaf all the enjoyments that follow from the occasional social intercourse with their kind and bid them be contented with the chilling formality of a slight notice in the special set of their friends. When we consider that such people profess to be honest, sincere Christians, it becomes all the more difficult to reconcile their unchristianlike boasts and self-complacency with their great love for the deaf, more specially since their own graduates do intermarry and are found in Associations of the deaf—one of many proofs that schools and systems do not enter into the question at all.

The most charitable explanation that can be for the actions of

bigots of this type is, that they fail to fully comprehend the scope of Associations for the deaf. They apparently are not aware that all the associations include hearing honorary members, who have full freedom of discussion at all meetings; but they do not control the associations, and it is but proper that such should be the rule. The special work marked out by these bodies requires that the deaf alone should control them. This will be more fully comprehended upon considering some of the undertakings of the associations of the deaf. We find that gratitude, charity, benevolence and progress are the key-notes of all their efforts. Monuments have been erected to Gallaudet, through the efforts of the Gallaudet, New England and National Associations; one has been erected to Clerc, and lasting memorials testify the reverence of the deaf for the memory of Burnett, Garfield, Waite and Greene. Homes for the Aged and Infirm Deaf are now either in existence or projected in the State of New York, Pennsylvania and Ohio. Through the efforts of Associations of the Deaf, we see the misnomer "Asylum" gradually expurged from the corporate titles of our schools, and there are not wanting numerous evidences of the useful influences they exert. We need no more emphatic proof of this than the confessions of those who have previously been opposed to such associations, and have seen that their prejudices were unjust and unwarranted.

Coming more clearly to the consideration of some of the particular accomplishments of individual associations, we have cause to rejoice that the outcome of well-directed efforts has been so singularly fruitful in good results. The New England Gallaudet Association, as we have seen, assisted in erecting the first monument to Gallaudet and has done much to perpetuate the name and works of Gallaudet. The Ohio Association has a project for a Home for the Aged and Infirm in good shape; it has waged persistent warfare upon imposters who have injured the cause of the deaf in the community; it has agitated the subject of compulsory school laws, and at all of its reunions, it holds expositions of the manual work of its members, thus encouraging a spirit of progressive improvement. In New York, the Empire State Association of Deaf Mutes has for years guarded the interests of the deaf of that great State. Indeed so conspicuous has been this care for

their interests that it has, time and again, called forth the praise and acknowledgement of the authorities of the State Schools for the Deaf. It has, in its time, aided the Burnett Fund, Galluadet Home, and the Peet Memorial, and been firm and consistent in meeting and combatting unfair criticism of the deaf on the part of misguided partisans; it has gathered together valuable statistics, has followed closely the course of legislation affecting the schools for the deaf, and has taken decisive action when necessary. In Pennsylvania, the State Association will soon bring its efforts for a Home for the Aged to a successful culmination; the Minnesota Association has called public attention to the need of a compulsory education law, and has a standing committee to watch over the interests of the deaf, and to act, when occasion so demands; the Virginia Association has given its aid in favor of legislation for the separation of the deaf and blind schools, and supports a special missionary to the deaf. The Chicago Pas-a-pas Club has hastened reforms in the local day school for the deaf, and will probably succeed in its efforts to have another State School for the Deaf in Northern Illinois, and so on throughout the different States. In nearly all large cities are found clubs and societies which gather the deaf together into building and loan associations, sayings clubs and the like, thus training the members to habits of thrift and sobriety. Examples of this character can easily be multiplied, and all tend to indicate that Associations of the Deaf in their proper sphere, and when properly conducted, accomplish untold good.

But when it comes to Alumni Associations claiming a voice in the management of their respective schools, there arises a controversy which indicates too plainly the lack of accord on this subject on the part of the Deaf. Graduates of our schools for the deaf sustain a different relation to their mother institution than hearing youth who are generally represented by *Alumnus* on the board of trustees of their schools. Measures for the benefit of a school to be executed by the Alumni might be concerted, and are frequently welcomed by those in authority. It has been demonstrated quite frequently within recent years that those in charge of Institutions are sensitive to the criticism of the educated and experienced deaf people, and are desirous, when possible, of

removing cause for complaint in school management. But the trustees of schools for the deaf are never themselves graduates thereof; and often, so far from being likely to heed representations made by former pupils, there are on record bitter complaints that the officers, and even the principals are often not heeded, nor even consulted, concerning the management of some schools. Nevertheless, there is a steadily increasing sentiment spreading among the more highly gifted deaf to the effect that deaf-mute education in America will never attain the highest degree of development until the Alumni of our schools are allowed representation on the board of trustees of their schools, with a direct voice in determining the educational, and even the domestic policy, of the schools.

While past achievements prove the Associations of the Deaf are alive to the interests they represent, there are not wanting evidence that in some instances their usefulness has been curtailed by reason of the personal ambitions of those in authority. When the control of our Associations falls into the hands of officers—a majority of whom are unscrupulous individuals—who, to accomplish their own private ends, resort to questionable means to misrepresent and harm others who may not agree with them—then it is that our Associations are open to criticism. It is unfortunately true that such classes of officials are found in some of our Associations—men who consider self above honor and probity—and who are a menace to the fair fame of Associations of the Deaf. It is the underhand work of such specimens of the deaf that gives rise to the question, "Have the deaf any moral sense?"

The leaders in the bodies should look to it that their individual and collective action in the management of the Associations is of a character to court public inspection at all times, and that all underhand attempts to satiate private ambitions or grudges shall be frowned down without mercy.

To prevent any possible misrepresentation as to the general opinion of the deaf on any special question effecting them, there should be a closer affiliation among the different associations. This would render more easy such united action as emergency might demand. Again, at the Conventions of the Associations, the papers, resolutions and discussions are valuable expressions

of opinion by the deaf on the deaf. Proceedings containing such expressions should be printed and find their way into every large library where they are always welcome as information on special subjects, and as offering opportunities to scholars and critics to find the opinion of the deaf themselves when some wonderful theory concerning them appears. It is especially important that the Associations be incorporated, and forming one person in the eye of the law, possess all the rights and powers conferred by the articles of incorporation.

In seeking exact information for this paper, careful inquiries were made on the following points in regard to "Which class of Societies of the deaf should the deaf be encouraged to join? (1.) Societies of hearing Persons only; (2.) Societies of the deaf only; (3.) Societies composed of hearing and deaf persons?" The replies favored the two latter, and the second especially, found numerous supporters. Some of the arguments presented in support of the Associations of the deaf with the deaf are so logically consistent that I present some specimen replies received from deaf persons whom I shall designate as X, Y, and Z, the first being probably the most distinguished graduate of an oral school that can be found, the others, semi-mute gentlemen whose names require only to be mentioned to be recognized as men of impartial judgement and perfect familiarity with the subject.

X.—"A society composed of the deaf alone would, in my opinion, be most successful provided it is managed carefully by the right sort of officers, and it is the duty of every intelligent deaf person to do all he can for his less fortunate brethren. A club of hearing and deaf may be possible, but as there is a lack of cohesion between them, it is not likely to be successful."

Y.—"From personal experience as a member and officer of such Associations, I am decidedly of the opinion that their influence for good is very great. This is specially true of local societies; and my advice to deaf mutes is to form such associations wherever a few of them can be gathered together for stated meetings.

"The education of deaf mutes is designed to fit them for the active duties of life. This implies constant contact with hearing people, and whenever the deaf can join the various societies of the

the hearing, they should be encouraged. At the same time it is advisable for them to associate with their fellows in infirmity—chiefly for mutual counsel and assistance.

"A deaf mute intelligent enough to be admitted to the intimate associations of the hearing, is thereby all the more qualified to minister to the welfare of those of his class who do not have similar advantages or opportunities; and such should be encouraged to use their abilities for the benefit of their fellows through association with them."

Mr. Z.—"My experience has been that the deaf reap the greatest pleasure and profit from societies composed solely of themselves. I here refer to the deaf in general and even semi-mutes. Even in societies composed partly of the deaf and partly of the hearing, there has been a subtle touch of compalisanse and of the 'noli me tangere' inseparable from human nature where one has an advantage, however slight, over another, and the result has been less satisfactory than in bona fide deaf societies. Of course this does not apply to building associations, benevolent organizations, labor unions and kindred bodies."

Such candid expressions of opinion give additional emphasis to the sentiments enunciated by one of the greatest teachers of our day, when he made the prophetic utterance "that the problem in which they are personally so interested is eventually to be solved not by hearing and speaking theorists acting on outside lines and giving directions to the carrying out of predetermined evolutions, but by the concensus of opinion among the educated deaf mutes themselves, acting from the inside, learning from a comparison of views the benefits conferred and the injuries inflicted upon them by wise and unwise training."

ORGANIZATIONS OF THE DEAF IN THE UNITED STATES.

ASSOCIATIONS, CLUBS, MISSIONS AND SOCIETIES.

NAME.	CITY.	STATE.	NO. OF MEMBERS.
1. All Soul's Mission and branches		Penn., N. J., Del., Md.	3,500
2. Alumni Ass'n National College		National.	57
3. Anderson Society	Cincinnati	Ohio.	9
4. Apollo Working Men's Club	Philadelphia	Penn.	12
5. Association of Deaf Mutes	San Francisco	Cal.	
6. Association of Deaf Mutes	Los Angeles	Cal.	20
7. Deaf Mute Association	Detroit	Mich.	
8. Deaf Mute Christian Union	Worcester	Mass.	
9. Deaf Mute Christian Endeavor Soc.	Kansas City	Mo.	23
10. Deaf Mute Club	Springfield	Ill.	
11. Deaf Mute Club	St. Louis	Mo.	
12. Deaf Mute Club	Kansas City	Mo.	
13. Deaf Mute Mission		Maine.	
14. Deaf Mute Society	Wichita	Kansas.	
15. Deaf Mute Society	Baltimore	Md.	
16. Deaf Mute Union League	New York City	N. Y.	33
17. Empire State Association		N. Y.	126
18. Fanwood Quad Club	New York City	N. Y.	49
19. Gallaudet Society	Boston	Mass.	
20. Gallaudet Literary Society	Grand Rapids	Mich.	
21. German Charity Society	New York	N. Y.	17
22. Granite State Deaf Mute Mission		New Hampshire.	50
23. Guild of Christian Workers	Brooklyn	N. Y.	19
24. Guild of Silent Workers	New York	N. Y.	75
25. Horace Mann School Al. Assn.	Boston	Mass.	100
26. Ida Montgomery Circle	New York	N. Y.	15
27. Illinois Alumni Association	Jacksonville	Ill.	160
28. Indiana Alumni Association	Indianapolis	Ind.	125
29. Iowa Alumni Association	Council Bluffs	Iowa.	
30. Manhattan Literary Association	New York	N. Y.	15
31. Maryland Alumni Association	Frederick	Md.	86
32. Methodist Church Mission	Chicago	Ill.	

MIDWINTER MISSION AND BRANCHES,*INCLUDING			3,000
33. All Angel's Mission	Chicago	Ill.	
34. All Saint's Mission	Columbus	Ohio.	
35. Ephphatha Mission	Detroit	Mich.	
36. St. Agnes Mission	Cleveland	Ohio.	
37. St. Alban's Mission	Indianapolis	Ind.	
38. St. Bedes Mission	Grand Rapids	Mich.	
39. St. Clement's Mission	Dayton	Ohio	
40. St. Margaret's Mission	Pittsburgh	Pa.	
41. St. Mark's Mission	Cincinnati	Ohio.	
42. St. Thomas' Mission	St. Louis	Mo.	
43. Minnesota Alumni Association	Faribault	Minn.	76
44. Mutual and Chairtable Relief Soc.	Boston	Mass.	
45. National Association of the Deaf		U. S. and Can.	267
46. New England Gallaudet Ass'n		New Eng'd.	400
47. Ohio Alumni Association	Columbus	Ohio.	398
48. Pas-a-Pas Club	Chicago	Ill.	62
49. Pennsylvania Association		Penn.	75
50. Protean Society	New York	N. Y.	
51. Rome Alumni Association	Rome	N. Y.	41
52. Salem Society	Salem	Mass.	
53. Society of Deaf Mutes	Brooklyn	N. Y.	30
54. Southern Kansas Association	Wichita	Kan.	
55. St. Andrew's Mission	Boston	Mass.	
56. St. Ann Mission and Branches	New York	N. Y.	
	Newark	N. J.	2,000
57. St. Dand's Mission	Brooklyn	N. Y.	300
58. Texas Association	Austin	Texas.	
59. Troy Literary Association	Troy	N. Y.	16
60. Virginia Alumni Association		Va.	125
61. Western N. Y. Miss'n and Branches		N. Y.	
62. Whalen Social Club	Troy	N. Y.	13
63. Wisconsin Alumni Association	Delavin	Wis.	90
64. Xavier Club	New York	N. Y.	12

The Chair: Mr. Chazal, of Paris, will now speak for the French section.

ASSOCIATIONS OF DEAF MUTES IN FRANCE

BY JOSEPH CHAZAL, PARIS, FRANCE.

[Translated by Mr. D. W. George.]

(Points to consider: Should they be encouraged? Are they condemned? If so, by whom and for what reasons? The object of the societies in your country, the results accomplished. Should hearing persons direct them wholly, partially or not at all? Give a list of all the kinds of associations in your country, with the object of each, and, if possible the number of members in them. Should they be incorporated? Are sufficient pains taken to acquaint the public with the nature and proceedings of their meetings? Should they have a voice and exert influence in the management of schools for the deaf? Should deaf mutes be encouraged to join the societies of hearing and speaking people? Any other matter you may deem to have bearing on the question.)

In our view, societies of deaf mutes having a really practical and useful aim should be encouraged. They certainly will be one day; when they reach the point it will be time for the members to participate in the benefits promised, when the members should be in the conditions demanded by the particular statutes of the societies.

In fact the French government and the city of Paris, which grant so many subsidies to hearing and speaking societies, can not but come to the aid of regularly constituted deaf mute societies. For, if the societies for mutual aid and pension of hearing and speaking persons, who make an effort to solve the difficult problem of assuring the necessities to their members whom infirmity and age have reduced to inaction, merit all the solicitude of the public officers, with greater reason should the societies of the deaf mutes, who in spite of all are regarded as disabled persons, be listened to when they ask the government and the city to do for them that which they do for similar associations of hearing persons, and that on pain of high treason against humanity.

We go further—we say to the French government: Every year, at the time of considering the budget you refuse to agree to the transfer of the establishments for the education of the deaf to the Minister of Public Instruction, arguing that deaf mutes are an infirm class, and the establishments in which they are instructed should remain under the supervision of the Minister of the Interior, upon whom all the hospital services depend. Then be logical throughout, assure to these infirm people the means of gaining a living, and if they are incapable, which is quite natural with infirm people, make it your business to provide for their subsistence. But, not being able to do this, you have the duty, the obligation to subsidize largely the societies of the deaf, and this in preference to hearing and speaking associations.

For reasons which we have indicated, the deaf mute societies can not be

condemned to disappear; but the contrary is the case. Nevertheless they will condemn themselves to disappear by their own act in the more or less remote future, if their managers, instead of being actuated by the general good of all, have nothing in view but the gratification of their personal ambitions. This is what might very well have happened to the *Societe d'Appui fraternal des Sourds Muets de France*. Its president and founder has never been able to brook the slightest opposition; so when a deaf mute of intelligence is not in accord with him, he crushes him with a servile but short-sighted majority, and if need be he does not hesitate to oust with his private right him or those who make the great mistake of displeasing him. This style of proceeding has already brought the *Societe d'Appui fraternal* within an ace of its ruin. Moreover, that which makes me forebode and regret the disappearance of this society is that its president has invariably been re-elected since its foundation. Now if this president should die, it is almost certain that the members of the *Societe d'Appui fraternal*, accustomed always to see the same men at their head, will be vociferously clamoring for dissolution, the more so since this society has no one after its president who has the ability to manage it, all the deaf mutes of intelligence having withdrawn or having been brutally expelled. We conclude therefore that the society will disappear with its president and founder, unless the latter, by changing his tactics, succeeds in getting back to him those whom his brutality has repelled. Such a thing, the character of the man being given, is unfortunately not to be expected.

With the *Association Amicale des Sourds Muets*, formerly *Societe Universelle*, nothing of the sort is to be feared; it is past speaking for its future. All the men who have been and are today at the helm are reckoned among the foremost deaf mutes of France. We can not judge the conduct of those who are no more, but we are well warranted in declaring that those who manage the Association at present are well worthy of their predecessors. Never stopping at any self-sacrifice that appears necessary for the good of the society, they voluntarily give place to younger members. What did I say? they called them forward themselves, they even encouraged them. If this manner of conducting the *Association Amicale*, so different from that of the *Societe de Appui fraternal*, does not change, we are convinced that the first of these societies, that is, the *Association Amicale*, will have an indefinite existence, and, do not suppose that what we have just said against the *Societe d'Appui fraternal* and in favor of the *Association Amicale* is inspired by our antipathy towards the former or sympathy in favor of the latter; no, we have frankly stated what we believe to be the truth. We will not be suspected of partiality when we shall have added that our personal preference are rather for the *Societe d'Appui fraternal des Sourds-Muets de France*.

In general, these French Societies have for their object: the education and assistance of their members, the propaganda of works of interest to the deaf, and, particularly, the celebration of the anniversary of the birth of the Abbe de l' Epee.

Thus the *Association Amicale des Sourds-Muets* (formerly *Societe Universelle*) the first in date since it was founded in 1838 by Ferdinand Berthier, has

for its object: 1st. the amelioration of the condition of the deaf in general; 2nd, the purchase of books and documents concerning their history and their education, in order to enable the deaf mutes to pursue their studies; 3rd, to enlighten and guide the deaf in the difficult affairs of life, and also to come to their assistance with loans of money when reverses of fortune and lack of employment put them in straightened circumstances; 4th, to make known and reward the deaf of both sexes for works and meritorious deeds. Lastly, to celebrate, as has been done since 1834, the anniversary of the first teacher of the deaf: the Abbe de l' Epee.

In resume, the *Association Amicale des Sourds-Muets* is a society for propaganda, for instruction, and, upon occasion, for mutual aid. But, as the realization of these different aims does not go on without heavy expenses, the association, in spite of its long existence, has not been able to accumulate but the very limited capital of about 4,000 or 5,000 francs.

The interest on this sum, the assessments of the active members and the donations of honory members, who number about eighty, does not permit the Association to do as much good as it would like to, and the results attained by this society are very difficult to estimate. Nevertheless, the Association owns a library consisting of about 5,000 volumes, which furnish deaf mutes desirous of informing themselves all the necessary material; it grants a liberal subsidy to the *Gazette des Sourds-Muets*, whose aim is to defend our interests. In order to reach that aim this paper is open to all of whatever action.

Shall we also speak of the numerous deaf mutes whom this society has aided in all sorts of difficulties? It would be too long and consequently too tiresome to enumerate them. We will, therefore, limit ourselves, to have done with this society, to saying a few words about the fetes given by the Association. The one held last year took place in the month of July; it is a summer fete without any special significance; the other one, which occurs during the month of November, is designed to celebrate the birthday of the Abbe de l' Epee. This one deserves special mention, for it is the most brilliant fete in Paris, and consequently in France, not only for the number but also for the quality of the participants. In conclusion we shall add that the Association is the only French society that has agreed to take part in your International Congress in Chicago.

Briefly stated, the *Association Amicale des Sourds-Muets*, to become the foremost society in France, only needs to organize under its auspices a section having in view the assurance of a retreat, a pension for its members. We are well assured that just at present it is actively in contemplation to modify the statutes of this Society; but, while these modifications are being made, let us pass on to the *Society d' Appui fraternel des Sourds-Muets de France*.

Founded in 1880, by Mr. Joseph Cochefer, the *Society d' Appui fraternel des Sourds-Muets de France* has for its aims: the amelioration of the condition of the deaf (of its members only) and especially to provide a life income for such of its members as are deprived by age or infirmity of the means of earning a livelihood. The active members pay in one franc every month. By means of this moderate sum they become entitled at the end of five years of

assessment payments to a proportionate pension if an incurable disease or an accident entirely disables them for work. The honorary members pay in what they like, but they are entitled to none of the benefits which the society confers upon its participating members.

The really useful and practical object of the *Societe d'Appui fraternel* a few years after its organization caused its honorary and participating membership to reach the number of 200, a figure which it has not touched again up to the present. Branches were established in the principal cities of France, at Bordeaux, Marseille, Lyon, Tours, Luzon, etc. The society then reached its zenith; but, starting from this point, there commenced for it an irretrievable period of decadence. Its founder, by his incessant and unjustifiable attacks in the newspaper the *Echo de la Societe d'Appui fraternel*, upon the elite of the deaf, who were not members of his Society, estranged even his own friends from him. To these acts of violence which brought on the disappearance of the *Echo de la Societe d'Appui fraternel* in consequence of a condemnation for defamation, might be added the autocratic proceedings to which it is useless to revert. All this produced a wide-spread prejudice against this society; little by little the branches disappeared, one by one the society members, tired of all the quarrels which continually burst forth at the general meetings, resigned *en masse* in such numbers that today the *Societe d'Appui fraternel* numbers only 100 members or more, active and honorary members included.

As the status of the society do not in any case permit the refunding of the assessments paid in, the *Societe d'Appui fraternel*, in spite of the decline to which it has fallen, possesses a capital of 16,000 francs. Since its foundation it has paid out 700 francs in pensions, apportioned among thirteen pensioners; it has found employment for ninety deaf mutes out of work, and procured admission into houses of retirement for six aged persons. In reality, the results obtained by this society cannot be ascertained until 1900; at that date it will have numbered twenty years of existence; it will then become necessary to give every one of its members and founders a pension. The manager of the society expects to obtain at that time a subsidy from the government or the city. We hope that it will be granted him. Without this Mr. Cochefer will have considerable difficulty in keeping his engagements. In fact, the society possessing actually 16,000 francs, putting things at their best, it will have in 1900, that is in seven years, 25,000 to 30,000 francs. At 3 per cent. this will yield a revenue of 1,000 to 1,200 francs. It is this which he will have to divide among all the society members who have paid their assessments for twenty years; so if the government fails to grant the subsidy hoped for, the pensions given to each of the original members of the *Societe d'Appui fraternel* will be quite meagre.

Let us now examine the *Societe des Sourds Muets de la Bourgogne*, founded in 1880 by Mr. Borguin-Demangeot; the aim of this society is to uphold the method of the Abbe de l'Epee, that is, the sign method; to look after the safe investment of the savings of its members, and to aid those who are temporarily embarrassed, and then, of course, to celebrate the birthday of the Abbe de l'Epee. The social headquarters of this society is the town-house of Dijon

(Cote d'Or). The results attained by this society are mediocre, because its regular constitution only dates from a few months back, and the number of its members is necessarily limited, since it is a local society. It has not, so far, been able to defend the method of the Abbe de l'Epee, for the reason that its founders are but little in condition to carry out this part of the programme; as for assisting its members, if it does so at all, it must be in a manner of little efficacy. To tell the truth, the chief occupation of this society is to gather together the deaf mutes of Burgundy in reunion once a year, on the anniversary day of the birth of the first teacher of the deaf. In this field it meets with the most brilliant success. Thanks to the measures of the directors of the railroad companies, the deaf mutes who repair to Dijon, armed with an invitation of the society, travel at half fare. So they gather together in great numbers on the day of the fete of their intellectual father. They assemble in the afternoon to hear the report of the board of officers upon what had been done during the year just past, and then they retain this board or elect a new one, according as they are satisfied or not. Then they repair to the banquet of the society, and then disperse until the next year.

Under such circumstances one would readily perceive that it would be wholly impracticable for the *Societe des Sourds Mutes de la Bourgogne* to put forth an effort to check the advance of the oral method. Other men and another kind of organization are needed. It is difficult to form the requisite kind of organization in the provinces.

The *Association Fraternelle des Sourds Muets de l'Est*, whose social headquarters are at Nancy has the same object as the *Association Amicale des Sourds Muets de France*. Its members number thirty. This number is fair considering the sparseness of the silent population at Nancy. It is with the patronage of this society that Mr. Henri Remy was enabled to issue the *Gazette des Sourds Muets*, and afterwards, his activity and fidelity enabled him, with the continued assistance of the *Association Fraternelle*, to put the *Gazette* in the shape in which it appears to-day. This result is nothing short of wonderful, for it is the first time that a newspaper of such scope has maintained itself in our country. In fact, until to-day the deaf mute papers were about twice the size of the hand, and, notwithstanding they made their exit with clock-like regularity at the end of two or three years. But let us leave this subject to him who is assigned to discuss it, and return to the *Association des Sourds Muets de l'Est*. This society also engages in seeking employment for those who are out of work. In this respect it secures better results than the societies of Paris. It is no more than fair to state that the procuring situations for those without work is chiefly the work of Mr. Henri Remy. This deaf mute, ever faithful to his brothers, never lets an opportunity to do good for them escape him. He is assisted in this by the prominent citizens of the place. In conclusion the *Association Fraternelle des Sourds Muets de l'Est*, which was founded in 1890, celebrates every year the anniversary of the birth of the Abbe de l'Epee.

In 1891, Mr. Henri Gaillard, at the instigation of Mr. Auguste Varenne, gathered around him a score of deaf mute amateurs, with whom he organized

the *Comite des Sourds Nuets Mimes*. The real founder of the company is, then, Mr. Varennes, but Mr. Gaillard is the soul of the enterprise. In spite of its limited membership, which never exceeds twenty, and its quite recent organization, it is the one among the different associations of deaf mutes that has brought forth the most encouraging results. Its object is: 1st, to seek means to give pantomimic exhibitions in France by deaf mute artists; 2d, to render easy the means of giving exhibitions in the great theatres to the deaf mutes who are endowed with theatrical talent. For this it is engaged in collecting funds for the realization of its plans. It has already succeeded in part. After the first pantomimic representation given at the banquet of the *Association*, November 29, 1891, a representation which created quite a stir in the Parisian press at the time, Mr. A. Varenne, who is one of the best pantomimists of the company, in company with Mr. H. Gaillard, had an interview with the manager of the Moulin-Rouge chorographical establishment, well known in the capital. As the outcome of this interview, an experiment was tried. The piece *Rose entamee a vendre* (Cut Rose for Sale) obtained a great success before the audience especially invited to witness the trial, but the piece was too lengthily detailed to suit such an establishment as the Moulin-Rouge. So nothing came of this affair. Only, the comment occasioned by this daring undertaking caused Mr. Bernard, the organizer of *Blanc et Noir* (exposition of design which was in Champ de Mars in the buildings of the old exposition) to propose to Mr. Gaillard to give some pantomimic representations in the exposition hall itself. These representations, which took place every Sunday for three consecutive months, was without question *the great attraction (le clou)* of the exposition of *Blanc et Noir*. They had no other effect, however, than to make the public acquainted with the matchless talent which certain deaf mutes have for pantomime. This result was not to be despised by any means, but the manager not having derived any profit from the enterprise, the artists of the company did not obtain any remuneration. This almost discouraged them. Fortunately the representation which took place on November 27 of the same year, at the banquet of the *association amicale* opened new horizons for its colossal success. For nine days the Parisian press did not exhaust its encomiums upon the silent pantomimists; it is amazing that the comment made on them at the time did not suggest to the director of a single theatre the idea of employing these incomparable artists; they would have thereby done an excellent stroke of business. But if the great theatres have so far remained closed to our artists, their reputation is made to such an extent that those who discredited with the greatest obstinacy the ability of the deaf as pantomimists are now the loudest in heralding the talent of these artists. In this way society people not having the same reasons, the same obstacles as the theatre managers, clamor with greedy rivalry for our deaf mute pantomimists. Mr. Varenne in particular had the greatest difficulty in responding to demands made on him from all sides during the season of balls and soirees. Add to this that he does not give any charity entertainment without the co-operation of the company of deaf mute pantomimists, and you will have an idea of the results obtained by this committee, in the success of which we have, for our part, long

refused to believe; but what! here are the facts; it is quite in order now for us to yield to the evidence.

The creation of the *Association Fraternelle des Sourds Muets de la Normandie* dates back to 1891 in fact, but in law it has hardly had an existence of three months. However, thanks to the fidelity and ability of its founder, Mr. Louis Capon, it already possesses a capital of 2,000 francs, which is a magnificent augury for the future of this society. It is true that Mr. Louis Capon is one of the foremost deaf mutes of France, successful by his sole merits; he has by his works obtained rewards from the French Academy, and his conduct has earned him the Monthyon prize. No one more than he ever merited such handsome recognition and encouragement, for his devotion to the cause of the deaf is boundless and the services he renders them are of daily occurrence.

Mr. Louis Capon began by founding a school for the deaf which may rival the *Institution Nationale* of Paris in excellence if not in size. But to devote himself simply to the education of the deaf seemed to be duty half done with him, so he sought means to patronize them or place them in situations when they left his establishment; to aid them in case of sickness or loss of employment; to aid them with his advice in the serious difficulties such as court trials, etc., etc., and finally to assure them with means of living when age has condemned them to inactivity, and even to assure them a decent burial when their eyes are closed in death. With this aim, with these aims, we should rather say, for one may see that his aims are legion, he founded the *Association Fraternelle des Sourds Muets de la Normandie*, which is a model of its kind.

To accomplish the task which he undertook, which he imposed upon himself, Mr. Louis Capon perceived that he and the deaf mutes alone were not sufficient, so he asked and obtained the adhesion of all the notabilities of his region, who not only assured him of their moral support but also of material and financial assistance.

The establishment of a society for instruction, for moral improvement, for mutual aid, and retirement as thus proposed is the warrant of certain success, the more so for Mr. L. Capon is not the man to get discouraged by a check. He will triumph over all obstacles and carry his enterprise to a successful issue. We hope so for the good of the deaf, at the same time regretting deeply that no man of such exceptional ability and disinterested fidelity can be found to establish an analogous society in Paris, the capital of the civilized world!

The results attained by the *Association Fraternelle des Sourds Muets*, its recent foundation being considered, are difficult to enumerate; all that we know is that Mr. Louis Capon keeps right on helping the deaf mute, whom the industrial crisis bearing rigorously at present upon the cotton industry, puts into a precarious situation. Nevertheless, as we have already said, this society possessing a capital of two thousand francs after one year's existence; has made a beginning that presages a most brilliant future, so much so that the *Association des Sourds Muets de la Normandie* may well become the first society of France, and this would be right.

All these societies which reckon hearing persons as honorary members are managed exclusively by the deaf. To us it seems quite natural, in fact

the societies founded by and for the benefit of the deaf should, it is not necessary to say, be managed by themselves. Without doubt, the deaf are not always possessed of the necessary ability and experience—We speak for the provinces—but, with abundance of good sense, one is almost always certain to avoid the rocks in the way. The deaf have no need, therefore, of hearing persons to manage their affairs, except in difficult cases, the administrators can have recourse to the Honorary President for light, the latter always being a man occupying a high position, and in case of need to engage a competent man to attend to special difficulties. Besides, where are hearing men to be found self-sacrificing enough, honest enough, to devote himself to a task so thankless as the management of a deaf mute society? Then, where are the hearing men possessing enough knowledge of the sign language to catch on the wing, in an animated discussion, the gestures of the deaf and to make himself understood? There are some of them—we know some of them personally,—some who are very capable of directing a deaf mute society. Nevertheless, we think that it is not necessary to allow hearing persons to have a hand in the administration of deaf mute societies under any circumstances. A society of deaf mutes administered by hearing persons may have been all right some fifty or sixty years ago, but to-day, with the degree of education attained by the elite of the deaf, they are eminently qualified, and, we do not fear to add, more expert than any others in managing the affairs of their likes, for, coming in the same condition, they have the same wants.

In most cases the duties of the administrators is confined to superintending the movement and investment of the common funds, to superintending the apportionment of the revenues, which are not very complicated when one has a little knowledge of arithmetic. They recommend and secure employment, if they can, for the deaf mutes out of work, and then they preside over the general meetings, and send, if they deem it worth while, an account of the proceedings to the newspapers, which most often they do not publish, the matter in hand being interesting only to the deaf. It is hardly more than during the months November and July, the time for holding the commemorative banquets, that the Parisian press seriously concerns itself about us. During the rest of the year the public manifests a supreme indifference for all that relates to the deaf. Then, the societies, having each a different object, are often rivals; so that their bickerings lead to their mutual weakness. It would be desirable, therefore, to have the societies incorporated and federated among themselves, under the direction of a single committee, in such a manner as to enable them to direct their whole energy to the same end while preserving for each its own autonomy. This is what was attempted by the *ligue pour l'union amicale des sourds muets*, (league for the friendly union of deaf mutes). This miscarried for many reasons. Where, then, is the man wise enough and influential enough to silence all these rivalries and resentments, and succeed in incorporating all these societies into a single one? For the moment we do not see him.

In regard to the influence which these associations of the deaf should have upon the direction of education in the schools, we think that compe-

tent authority should institute the most careful inquiry before making any change in the existing order of things. For this purpose the government should name a consulting commission composed exclusively of the most intelligent deaf mutes. It will submit all the reforms and innovations to this commission, which will give an unfavorable opinion or not. No doubt, the opinion of such a commission, were one created, would not always receive attention; but it could in some cases have the correctness of their conclusions recognized when they are in the right. We would avoid the blind gropings, the mistakes which we so frequently see occurring in the education of the deaf under the system now in vogue, in which they listen only to the recommendations of hearing and speaking consulting commissions. The individuals who compose these commissions are always highly educated and of great breadth of information in everything save that which relates to the deaf, with which they have only a superficial acquaintance. Now we do not think it will be generally denied that the deaf mutes have the competency and, by consequence, the right to render an opinion concerning matters which relate to their younger brothers. This is why we think that the associations of the deaf should have a voice in the matter.

L' Union fait la force (In union is strength) and every association, whatever may be its aim, in grouping together a large number of individuals, its object is to give more weight to and, by consequence, to carry into effect the social or political demands of the majority of its members. This principle being admitted, deaf mutes desiring to enter a hearing and speaking society ought to be encouraged in such a design, for in having themselves enrolled in a society, the deaf mutes would thereby enlarge their circle of intercourse and they would be better assisted in the difficulties of life. Besides hearing and speaking societies always having a greater number of members than the deaf mute societies, by this single fact are able to offer the deaf mutes who join them much greater advantages than their own societies. Here the question occurs whether the deaf mute societies should be incorporated into the other societies of analogous nature. This question seems to us to be very difficult of solution. In favor of it, may be said that the deaf mute societies which should coalesce with the hearing and speaking societies would, no doubt, derive much more benefit from the alliance with their more powerful sisters, but they would soon lose all individuality, would be utterly assimilated and have no further reason for existence. And, moreover, is it not to be feared that in these conglomerated societies, the hearing element being preponderant, they may not make the law for their deaf mute colleagues, and even may exclude them from participation in the benefits after having lured in as many members as possible? In such an apprehension, we are of opinion that deaf mutes in individual capacity may become members of hearing and speaking societies, but they should retain most jealously their own societies, constantly trying to enhance their usefulness and, especially, they should try to unite them under the direction of a central committee, which, by concentrating their efforts, will necessarily produce tangible results.

In our enumeration of the Societies of the deaf we have purposely omitted the *Society Central d' Education et d' Assistance pour les Sourds-Muets en France*. The object of this society, as its name indicates, is to occupy itself in the education of the deaf. With this end in view it assists private schools with money, it occupies itself in rendering aid to indigent deaf-mutes. This silence which we have maintained in regard to this society arises from the fact that it is entirely or nearly entirely managed by hearing persons; we think therefore this is not a matter for discussion that has place on the programme of the International Congress of Deaf-Mutes in Chicago.

We have deemed it to the purpose to no more than mention the existence of the *Sigue pour l' Union Amicale des Sourds-Muets*. This league whose object is to rally all the societies around a common idea, through the intolerance of its leaders who are the same men as those of the *Societe d' Appus fraternel* reached a result diametrically opposed to the high purpose which it set out to accomplish—to such a degree that the number of participants at its last general meeting was fourteen all told. One may see, then, that it was quite useless to occupy ourselves any more with it.

The *Comite francais de participation* (French Committee of Participation) in your Congress will no longer have the honors of your deliberations, for the reason that this committee organized on the 15th of March will have ceased to operate of the 30th of next June. However, during its brief existence the *Comite francais de participation* will have done more work and made more clatter than quite a number of deaf-mute societies have done in several years of effort.

Our task here comes to an end. We trust we have performed it as impartially as it is possible for a man who knows how on occasion to rise above the petty agitations of this world. However, not having any pretention of being infalible, we leave to the Congress the part of drawing from this improvised and very frequently interrupted study, the conclusion most conformable to the good of our brothers. May your resolutions be heard in high place and open an era of prosperity for Silent Humanity!

The Chair: As the English section is not prepared to present the paper scheduled in the programme, the next paper in order will be read by its author, Mr. Watzulik, representing Germany.

ASSOCIATIONS OF THE DEAF IN GERMANY.

A. M. WATZULIK, ALTENBERG, ALTENBURG, SAXONY.

[Translated by Mr. G. W. Veditz.]

Should they be encouraged?

Yes, when it is considered that in comparison with other similar organizations, deaf-mute associations are still in a rather primitive condition.

Are they condemned? If so, by whom has this been done?

Though they are not strictly condemned, they are regarded with an unfavorable eye by the radical element among our teachers, inasmuch as the self-assumed guardianship of certain instructors is more or less resented in the Associations, and occasionally not even tolerated.

The objects of these societies?

The intellectual and material welfare of members and deaf-mute non-members.

Results accomplished?

The results are almost uniformly gratifying. The intelligence of the members is quickened; their morals elevated; many are saved from want; many solecisms of good manners are corrected; the horizon of practical life is widened; the love of man for man is fostered, whereas it would have been smothered in the unfeeling outside world.

Should hearing persons be allowed to control them in whole, in part, or not at all?

The control of such Associations should be entrusted to hearing persons only when they have a thorough and intimate acquaintance with the peculiarities of the deaf. Such trustees are in a position to avoid mistakes. It is self evident that the first qualifications of such a trustee must be a mastery of the sign language. Unfortunately, however, there are some to whom the deaf mute and his necessities are a sealed book, and such persons must be designated as mischievous incumbents of high positions—the Association under their control make but poor progress, and the results achieved are meagre and unsatisfactory.

Give a classified list of all such organizations in your own country with objects of each, and, if possible, number of members.

First.—Altona: "Deaf Mute Association of Altona and Vicinity."—Object, Benevolent purposes; Enrollment: 202 deaf and 28,315 hearing members; Capital, 85,795 marks (\$19,732.85). Period in existence, 10 years.

Second.—Altwasser in Selesia: "The Bee Deaf Mute Association."—Object, Benevolent purposes; Enrollment, 46 members; Period in existence, 8 years.

Third.—Berlin: 1. Saving and Loan Association, "Brotherly Love,"—
Period in existence, 1 year.

2. Deaf Mute Society, "Harmony." Period in existence, 20 years.

3. Deaf Mute Society, "Recreation." Period in existence, 18 years; 16 members.

4. Deaf Mute Club for establishing a hospital for deaf mutes.

5. Deaf Mute Society, "Fortuna." Period in existence, 1 year; 6 members.

6. Deaf Mute Society, "Marienburgia." Period in existence, 2 years.

7. "Central Association for the Welfare of the Deaf." Founded 1848, 240 members; a club house of its own valued at 200,000 marks (\$46,000); monthly income from rent of building, 192½ marks.

8. Deaf Mute Association, "Good Fellowship."

9. Deaf Mute Association, "Nameless."

10. Deaf Mute Ladies' Association, 94 members.

11. Deaf Mute Local Association, 100 members.

12. Deaf Mute Bowling Club, "Pleasure," 15 members.

13. Deaf Mute Dramatic Association, "Cheerfulness."

14. Deaf Mute Society, "Frederick," 4 years.

15. Deaf Mute Society, "Ephphatha."

Fourth.—Brunswick: Deaf Mute Association, "Brunonia."

Fifth.—Bochum: 1 Deaf Mute Association of Bochum and Vicinity, "Palm," 60 members

2 Deaf Mute Benevolent Associations, 40 members.

Sixth.—Breslau: Deaf Mute Association.

Seventh.—Dusseldorf: Deaf Mute Club, "Germania," 30 members.

Eighth.—Dortmund: Deaf Mute Association.

Ninth.—Dresden: Deaf Mute Association, "Oak Chaplet," Deaf Mute Society, "Ephphatha," Deaf Mute Club, "Uphrosina (Bowling Club).

Tenth.—Erfurt: Deaf Mute Association, 4 years.

Eleventh.—Essen-on-the-Ruhr: Society, "The Westphalian Deaf."

Twelfth.—Elberfeld: Provincial Deaf Mute Association of the Province of the Rhine.

Thirteenth.—Friedberg, in Hesse: "General Deaf Mute Association."

Fourteenth.—Frankfort-on-the-Main: Deaf Mute Association, "Unity," 6 years.

Fifteenth.—Furth. Deaf Mute Club, "Unity," 3 years, 10 members.

Sixteenth.—Gorlitz: Deaf Mute Club.

Seventeenth.—Gleiwitz: Deaf Mute Association, "Cheerfulness."

Eighteenth.—Hildesheim: Deaf Mute Association.

Nineteenth.—Hannover: 1. Deaf Mute Association, 20 years, 40 members.

2. Deaf Mute Club, "Ephphatha."

3. Hannover Provincial Deaf Mute Association, 1 year.

Twentieth.—Hamburg: 1. Deaf Mute Association, "Ephphatha," 2 years, 69 members.

2. Fencing Club, ½ year, 80 members.

3. Savings Association, "The Bee."

4. Hamburg Deaf Mute Association, 14 years, 104 members.
5. Pleasure Club, "Friendship."
- Twenty-first.—Heide: Deaf Mute Association.
- Twenty-second.—Gera: Deaf Mute Club, 1 year.
- Twenty-third.—Itzelo: Deaf Mute Association.
- Twenty-fourth.—Gologne-on-the-Rhine: Deaf Mute Association, 2 years, 34 members.
- Twenty-fifth.—Kiel: Deaf Mute Club, "Pleasure."
- Twenty-sixth.—Kassel: Deaf Mute Association, 64 members.
- Twenty-seventh.—Konigsberg in Prussia: East Prussian Association, 10 years.
- Twenty-eighth.—Leipsic: Deaf Mute Association, "The Palm."
- Twenty-ninth.—Lubeck: Deaf Mute Club, "Humme of Luba," 2 years.
- Thirtieth.—Liegnitz in Silesia: Deaf Mute Association.
- Thirty-first.—Magdeburg: Deaf Mute Club, "Nameless," 40 members.
- Thirty-second.—Munich: 1. Deaf Mute Club, "Monachia Gruss," 10 years, 29 members,
2. Deaf Mute Association, "Bavaria," 5 years.
- Thirty-third.—Mannheim: Deaf Mute Club, "Friendship," 1 year, 9 members.
- Thirty-fourth.—Nuremberg: Deaf Mute Association, 10 years.
- Thirty-fifth.—Osnabruck: Deaf Mute Association.
- Thirty-sixth.—Schmolle, near Altenburg: Deaf Mute Association, 1 year, 10 members.
- Thirty-seventh.—Stuttgart: Wurtemberg Deaf Mute Association, 11 years, 46 members.
- Thirty-eighth.—Sleswick: 1. Provincial Deaf Mute Association.
2. Local Association, 17 members.
- Thirty-ninth.—Stettin: 1. Deaf Mute Association, "Harmony," 34 members.
2. Stettin Deaf Mute Association, "Aid Society," 14 members.
- Forty.—Ulsar, near Hannover: Deaf Mute Club, "Harmony."
- Forty-first.—Wiesbaden: 1. Rhenish Deaf Mute Union (Dramstadt, Frankfurt-on-the-Main, Mentz, Manneheim, Wiesbaden, Worms,) 79 members.
2. Deaf Mute Association, "Wiesbaden."
3. Pleasure Club, "The Sign Language," 7 years, 19 members.

The object of the Associations enumerated above is chiefly to foster the spirit of mutual benevolence and social fellowship, and to promote the intellectual culture of the members in every possible manner. Several of the larger organizations are endeavoring to establish homes for the aged and infirm deaf mutes.

Special Remark. A large number of deaf mute clubs and associations failed to supply me with statistics. But I judge that about one hundred clubs and associations, with about two thousand members, are in existence in the German Empire.

The Chair: A paper will now be read by Mr. Titze, representing the Swedish section.

ASSOCIATIONS OF THE DEAF IN SWEDEN.

BY GERHARD TITZE, KARLSKRON, SWEDEN.

Mr. President and Gentlemen :—I will try to be as short and concise as possible. It is unnecessary to tell you that it is our duty, and to our own advantage, in the first place to help one another as deaf mutes; you, of course, know that before hand. As you know we are able to help one another in different ways and by different means, and we are highly glad that there are so many associations founded for this purpose, as the fact is, working for the mutual assistance of the Deaf Mute. Only one party in our country has looked upon these associations with an unfavorable eye and made them the object of an unfriendly opinion, viz.: the "talking fanatics." According to the opinion of these fanatics the Associations of the Deaf Mute must be looked upon as great and dangerous haunts for the cultivation, preservation, vindication and propagation of the "sign-language method," as well among the deaf as among their hearing friends and relations.

The associations are, as it were, "Academies of the sign-language method for the deaf." In Sweden there exists at present three associations of deaf mutes. The greatest and oldest of them is the association of Stockholm. This association was founded in the year 1868 with 94 members, but now the number of members is above 600, of which some 100 are hearing, passive members. The members are spread over the whole country. The association having existed twenty-five years, has now a fund of 43,000 kronor, or, in American money, about 12,000 dollars. According to the statutes it has to pursue the following purpose, viz.:

1. To induce deaf persons to do their duties toward the commonwealth and each other by example of diligence, order, economy and good conduct.
2. To assist members by advancing them money loans, when required.
3. To procure work for such members who are in want thereof.
4. To support by sick relief, or gifts, such members, who are in want of help on account of sickness, old age, or for other reasons.
5. To establish a good library from which the members can have the loan of books, and also to spread knowledge and good morals by lectures on useful objects and by civilizing association. The second association, including the two provinces of the South of Sweden, was founded in 1890, on my initiative, and has gained such a large field by the deaf that during its short existence, the number of members at present amounts to 150. Hearing persons cannot be admitted to this association for several reasons. The purpose of this association is as follows: as soon as sufficient money has been collected by voluntary contribution or gifts from the members

the Society will tender sick relief, contribution for burial and superannuated allowance at a certain age to its poor and needy members, also to found a higher school, where members of great capacity or energy should have an opportunity of improving their knowledge or raise their education above the low level of the ordinary school. The Association has a meeting every three months, when the directors must give their report. The third Association that was founded in 1892 by eight Deaf Mute persons at a great railway station in the middle of Sweden, has its own saving fund and makes business with its deaf members and hearing friends. The profit of the business during the last year was no less than 33 per cent., although the per cent. of loans had been lowered. The purpose of this Association is also to promote the intellectual development of its members, by arranging meetings of discussion on public questions, by lectures upon different subjects, and by furnishing them with good and instructive books, and also to give them amusement and recreation by arranging for festive gatherings or meetings. No help is given in sickness nor in any other way. As for two or three other associations that may exist, or may have existed, in our country, I can give no information concerning them, having not heard of them for a long time and have accordingly not been able to give an account of them in this paper.

The Chair: Mr. Werner, of Norway, has sent a general paper covering all the subjects in the programme. The Secretary has arranged them so that each subject is treated in its place.

ASSOCIATIONS FOR THE DEAF IN NORWAY.

BY CARL WERNER, CHRISTIANA, NORWAY.

In Norway there are three societies of the Deaf; one at Christiana, one at Bergen and one at Trondhjem. The two last named are of very recent date, while that Christiana, by far the largest, dates from 1878. The Deaf Society of Christiana numbers about sixty members, and they admit, besides as passive members, some twenty hearing ladies and gentlemen. The purpose of the society is the double one of giving the members social opportunities and of assisting poor deaf whether members or not. The society possesses a fund amounting to \$8,000, entirely invested in a building with grounds, in the city of Christiana. They also manage a legacy of \$1,600 for aged and infirm deaf.

The Chair: A gentleman with whom you all are more or less acquainted desires to address you. I have pleasure in introducing to you our friend the enemy, Dr. A. G. Bell, of Washington. Prof. Clarke will kindly interpret his remarks.

Dr. Bell: I have been delegated by the American Association to promote the teaching of speech to the deaf to invite you to a

reception to be given on Saturday afternoon. A mistaken impression appears to prevail among the deaf that the Association is only for the hearing. I assure you that this is not the case; it confines its operations to no class or school or system, but simply desires to advance the teaching of speech to the deaf without regard to system. I have much pleasure in presenting you this invitation, and sincerely hope to see you among us on Saturday.

THE UNIVERSITY OF CHICAGO, July 18, 1893.

The American Association to Promote the Teaching of Speech to the Deaf extends a cordial invitation to the Congresses of the Deaf, and instructors of the Deaf, to attend a reception to be given at the University of Chicago, on Saturday afternoon, July 22, from 5 to 7 o'clock.

F. W. BOOTH, Secretary, *pro tem.*

The Chair: We shall now proceed to consider Mission work among the Adult Deaf. Rev. A. W. Mann, of Cleveland, Ohio, will open the discussion for the American Section.

MISSION WORK AMONG THE DEAF OF AMERICA.

REV. A. W. MANN, OHIO.

It seems proper to preface this paper with a brief reference to education, which is so intimately related to the religious advancement of our class. It is, in fact, indispensable, for without it the Church can expect no response to her "Ephphatha." The hand of the educator, like that of the pioneer, must first open the way by fitting the mind for a grasp of the truths of the Gospel. For reasons well understood a course at school means more to us than to our hearing friends. A hearing person can be taught these truths without any previous training at school.

We are well aware that for many centuries the minds of the deaf languished in mental and spiritual darkness, owing to their isolation from the ordinary means of training, and the unwillingness of educators to devise special methods to meet their case. It is by no means strange, considering the mental condition of the deaf of ancient times, that the passage of Scripture, "Faith cometh by hearing," should have been given a literal interpretation by the early fathers of the Church. In their silent fellow beings, they saw no evidence of understanding, which is the true meaning of hearing. One may hear, or see, and yet not understand. It seems safe to say that the interpretation would have been quite different if the deaf were educated in the early days of the Church. The deaf, so long neglected in the matter of education, were at last to receive attention. The middle of the last century witnessed the foundation of schools in France, Germany and England. Since then their number in Europe has rapidly grown.

Over seventy years ago the school at Hartford, Conn., was founded by Thomas Hopkins Gallaudet, LL. D., of revered memory. So rapid has been the growth of educational facilities, that over eighty schools, with an annual attendance of nearly ten thousand pupils, may be counted from ocean to ocean. This does not include the two or three institutions established in Canada.

Each year has marked an increase of educated deaf mutes fitted for lives of useful citizenship, but isolated from the ordinary modes of worship and religious instruction. Something had to be done to meet their spiritual needs. The initial movement towards meeting this long-felt need was undertaken in New York city, in the year 1850, under the auspices of the Protestant Episcopal Church. The Rev. Thomas Gallaudet, D. D., son of the founder of the Hartford school, formed a Bible class of adult deaf mutes, which grew into St. Ann's Church, so well and widely known. It was founded in 1851. Twenty years afterward, in 1872, the society known as the Church Mission to Deaf Mutes, was incorporated with the above-named gentleman as general manager.

Its labors are confined to the Dioceses of New York and New England. The clergy laboring under its auspices are, besides the above named, the Rev. John Chamberlain, and Rev. Anson T. Colt. They are assisted by three or four lay readers. The Rev. Mr. Colt has recently founded St. David's Mission for the Deaf in Brooklyn. The Rev. Mr. Chamberlain has charge of a Mission in Newark, N. J., but his chief duties are that of assistant minister at St. Ann's Church, New York. Of this church Dr. Gallaudet is now Rector Emeritus, after forty years active and useful service.

In Boston, the Rev. S. Stanley Searing has charge of St. Andrews Deaf Mute Mission. Itinerary work throughout New England is done by Mr. S. W. Frisbee, a deaf mute lay reader.

The Rev. C. Orvis Dantzer, a deaf mute, performs itinerary work in the Diocese of Central and Western New York.

Initial services in Boston, Albany, Philadelphia, Baltimore and other eastern cities were held by Rev. Dr. Gallaudet, not long after the inauguration of the work in New York city. The above-named society also sustains the Home for Aged and Infirm Deaf Mutes, located on a beautiful farm overlooking the Hudson River near Poughkeepsie, New York. It hopes soon to have a Mission House in New York City, to be the centre of active work reaching over the city and suburbs.

The Rev. Francis J. Clerc, D. D., whose father was associated with the elder Gallaudet in establishing the Hartford School, held services in Philadelphia for several years until his removal to another parish. The work was taken up by Mr. Henry Winter Syle, M. A., as a lay reader. He was the first deaf person to be ordained to the Christian Ministry.

He was ordained Deacon by Bishop Stevens, October 8th, 1876, in St. Stephen's Church, Philadelphia. He and the Rev. Austin W. Mann were ordained to the priesthood together at the Church of the Covenant, of the same city, on Sunday, October 13th, 1883. Rev. Mr. Syle founded All Souls Church for the deaf. He was its faithful pastor until his death. His successor, the Rev. Mitchell Koehler, also a deaf mute, carries on energetically the work in Pennsylvania, Central Pennsylvania, Delaware and Maryland. He has over 400 communicants to look after.

During the incumbency of Rev. Mr. Syle, Commissions on Church work among deaf mutes were formed for Pennsylvania and Central Pennsylvania, with the object of extending the Services of the Prayer Book in Sign Language. The Rev. Mr. Koehler is assisted by lay readers in Philadelphia and Baltimore.

The work finally reached the Mid-West in 1873, when the Rev. Austin W. Mann began services at Flint, Detroit and Jackson, Michigan. Two years later the work was carried into other Dioceses. The following Missions have been established: St. Thomas, St. Louis; All Angels, Chicago; Ephphatha, Detroit; St. Bede, Grand Rapids; St. Agnes, Cleveland; All Saints, Columbus; St. Marks, Cincinnati; St. Clements, Dayton; St. Albans, Indianapolis, and St. Margaret, Pittsburgh. Smaller cities to the number of over 200 have been served on week days, Sunday being given to the large ones. Mr. Mann has occasionally gone beyond the limits of his Missionary district. In 1886, he held

the first Prayer Book Service in sign language on the Pacific Coast, at Trinity Church, San Francisco. He has also visited the South.

The Rev. James H. Cloud, M. A., principal of the St. Louis Day School for Deaf Children, has charge of St. Thomas Mission, St. Louis, as assistant of Mr. Mann.

He has held services in Chicago, Kansas City and other places. Rev. Mr. Mann is assisted by the following lay readers: Prof. Brewster R. Allabough and Frank A. Litner, at Pittsburgh; Prof. Nathaniel F. Morrow, at Indianapolis, and Prof. Robert P. McGregor at Columbus.

The dozen, or more, Southern Dioceses have been traveled over for several years by a Deaf Mute Missionary canonically connected with Virginia. Eight years ago the first convention of Church workers among the deaf mutes was held at St. Ann's Church, New York. Since then these gatherings have been repeated annually, the last one being held last week at All Angels' Church, Chicago.

The Roman Catholic Church supports schools for the deaf children at Fordham and Buffalo, New York; St. Francis, near Milwaukee; Monroe, Michigan; Montreal, Canada, and a few other places. Services in the Sign Language are provided for the graduates living in larger cities, notably, New York, Philadelphia, Buffalo and Montreal.

During the past eight or nine years, the Congregationalists and Baptists have held services at a few places in New England. Mr. Samuel Rowe, of the former, has worked under a license renewed annually. Mr. P. W. Packard, authorized similarly by the latter, has ministered principally at Salem, Mass.

About the year 1890, a movement was begun by the Methodists. Prof. Philip G. Gillet, Superintendent of the Illinois Institution, commenced to preach in Chicago, and soon afterward to send his teachers there by turns for the same purpose.

In a few places, the Young Men's Christian Association have sustained services in the Sign Language.

The effect of several different religious bodies working among a handful of deaf mutes is to reduce them to very small congregations. Think of a dozen or more of a locality being looked after by as many denominations. Should this ever be the case the effect would be mortifying and ridiculous. In view of the movements towards Christian unity, of which we hear through the religious press, it must appear unwise to begin now to draw sectarian lines among the deaf. Christians have grown weary of division; besides they begin to perceive by Holy Writ that it is contrary to our Lord's will, as expressed in His prayer in the seventeenth chapter of St. John. Division is certain to trouble the deaf more than it does the hearing, who, being many, feel the evils less. It ought to be acknowledged that one church is sufficient for them. It is certainly very generally admitted that a Liturgy is best adapted to their spiritual needs.

It is most interesting to note the perfect adaptability of the sign language to the religious culture of our class. Its equal will never be found. It is a Divine provision to meet the loss of a sense. The oral system, which claims

so much, has thus far failed to offer the same advantages. We have not yet heard of worship and religious instruction being conducted in an edifying manner by lip signs among graduates of oral schools in either America or Europe. The inspiration of sound is wanting. The intellect and emotions can not be aroused. Even the very best lip-readers admit their inability to catch every word falling from the lips of the oral preacher moving with the usual rapidity—only a word here and there, consequently only a fragmentary sense of the discourse. How must it be with the less accomplished?

The Chair: The paper that follows will be presented by the French section and will be read by M. Desperriers for M. Jeanvoine.

WORK OF MISSIONS AMONG ADULT DEAF MUTES.

BY M. HENRI JEANVOINE, FRANCE.

[Translated by Mr. T. F. Fox.]

Gentlemen.—At the time of the distribution of the programme of this Congress, my friends saw fit to allot to me the task of presenting a study on "The Work of Missions Among Adult Deaf Mutes."

I should have been willing to decline this honor because of the gravity of the subject and the difficulty which it presents to my very limited experience; but then this would have me appear indifferent with respect to a leading question, and permit my inner-most feelings to continue unspoken. I therefore offer you, gentlemen, with my best wishes for the happy success of your meetings, a work as conscientious as it is modest, for which I ask in advance your entire indulgence. It is the faithful echo of the thoughts and plans of the majority of my fellow deaf mutes and of hearing friends who have our welfare at heart. I have no doubt that you will give as much attention, as you will show kindness, to the representatives of France, manifesting in this way, once more, gentlemen, your ardent desire to be conjointly responsible in all the special questions tending to complete our social emancipation.

NATURE AND CONDITION OF MISSIONS IN FRANCE.

By mission or retreat, is meant a uniformity of religious exercises made in common, and following an established order, under the direction of a minister of God. These exercises, which continue a certain number of days, are for the purpose of recalling to minds the truths of religion, to awaken the energy of the will, which, alas, allows itself too easily to be absorbed in the numerous affairs and cares of life, and to determine upon firm resolutions and practices in order to return again to every proper duty.

The Missions for adult deaf mutes have received in latter years an active and generous impetus. This religious work, moral and civilizing, has for them the strongest sympathies, for Christian solicitude and charity are ingenious for the purpose of relieving the inexperience and weakness of deaf mutes.

Up to this time, however, they are scarcely necessary in three or four parts of our country, notably at Hantes, at la Grande Chartreuse and at Vigille, (Isere.) Private benevolence here has met the expense of supporting them, and in each of those places it should be remarked that the greater part of the contributions is received from R. R. P. P. Chartreux, who in addition publish "*La Conseiller Meessager des Sourds Muets*," an excellent monthly review which does much to keep deaf mutes in the right path.

Elsewhere, at Paris, Sunday services by the brilliant M. l' Abbe Lambert, that famous benefactor of deaf mutes, to whose worth I am here happy to render public tribute, continue to be given regularly to the deaf mutes of

this city; in addition in the churches of St. Roch and St. Marguerite, a retreat is held each year during Easter week.

NECESSITY, ADVANTAGES AND CONDITIONS OF THE RETREATS.

One of the chief causes that operate in favor of the institution of retreats for adult deaf mutes, is the meeting with hearing and speaking people from whom religious instruction continues to be developed every Sunday, at least, at the divine office; since the deaf cannot profit from the sermon of his pastor, he consequently loses the salutatory influence of hearing the Holy word. Apart from the very rare exceptions, deaf mutes in life too quickly forget the knowledge acquired during their stay at the Institution, even in reference to religious truths. And think of the dangers surrounding them! Experience is not wanting to show that the deaf mute who does not understand enough, or almost enough, to talk of duty and of religion, who is surrounded by evil influences, cannot very long resist the attractions of sin; once in the wrong road he goes quickly and a great way.

Nevertheless, we can affirm that in general, deaf mutes are not carried to atheism; with them it is rather indifference or apathy for religious things, and this need not surprise any one; if he stops to consider well the dualism that exists in every man; that is, the opposition between his aspiration for the beautiful and good, and his grosser and sensual instincts. Virtue, properly, is only realized by the price of efforts and sacrifices, always possible and efficacious with the grace of God.

Since then, we understand, that at his departure from school, where in the meantime he has received religious instruction in as large a measure as possible, the deaf mute still has neither sufficient firmness nor experience to guide himself and to preserve in virtue; he is not full grown at the time he enters the world, he sees it close by and yet he is not accustomed to fly with his own wings. If, by wise counsels, by pious exhortations, he is not recalled to duty from time to time, then he is beyond hope! His inclination no longer meeting the curb which has checked them up to that time, he considers himself free from every yoke; he gradually loses the small stock of religious notions amassed with great effort; and his faith, becoming obscured in consequence of that forgetfulness, he goes on the unconscious victim of the events passing under his eyes; the object pleasure, has no pain to warn him, and ignorance favors his understanding! How shall we renew the light that has been extinguished?

In whatever misery, however profound it may be, that befalls the deaf mute, religious faith is not entirely extinguished in his soul, it only awaits an occasion to be rekindled. Such an opportunity is the retreat or mission which will affect it. And, indeed it is by the spiritual exercises of the retreat, in whatever place, one regains the remembrance of Christian truths, value of an immortal soul, the shortness of time, the importance of eternity, the importance of pardon, the hideousness of sin, the love of God for man, the vanity of earthly pleasures, and the folly of those who, in order to enjoy them, risk eternal happiness.

If we question those who have followed the exercises of mission, we shall be convinced that they are generally better on coming out. What

evil is repaired by the results of a good retreat! What unlawful injuries it has set right, the injustices which it has stopped, the happiness and peace it has restored to wretched despondents! Therefore, in order that the deaf mute should remain true to the faith, and, as a consequence, to religion, he must have exhortations and encouragement.

HOW SHALL THEY BE GIVEN TO HIM ?

This seems to me possible only by the mimic language, or signs. For, in order to preach to a numerous assembly of deaf mutes, speech alone will not suffice, the lecture on the lips is very difficult, not to say impossible, in the distance and often in the obscurity, without mentioning the weakness of the eyes with which deaf mutes are very much troubled.

It has been said by the majority of the magazines that the mimic language is the only language really universal, and notably this was mentioned in the "*Patriote Illustré de Bruxelles*," in its sketches giving reproductions of the signs employed by the Indians of your continent.

"This is yet," says the deaf mute Guibert, "the language that the first man spoke, and which our descendants will still speak in the most remote future, the language of signs understood alike by the inhabitants of cities as well as those of countries."

We would add that it is the language which nature has bequeathed us. Without overlooking speech, the utility of which is incontestable, since, once in the possession of that speech will we not make use of it; shall we not likewise with the language of signs, so expressive, which will be a greater medium for supplying our defects of the ear? In any case, for a numerous assembly, I am convinced that the mimic language should be preferred.

From this one sees the necessity of giving the key of the sign language to most of the priests or missionaries, who require no more effort to initiate themselves in that study to render themselves familiar with it than they make in order to master the Chinese language and other dialects of savages to whom their apostatic zeal carries them to preach the Gospel. Then they would be able to periodically assemble the deaf mutes of such city or province, to recall to them religious truths, to sustain in them the faith, and to encourage them to remain faithful to the teachings which they had previously received while at school—duties toward God, toward their fellow men, toward the family and toward themselves.

These, gentlemen, are my humble views on the needs of the deaf mute, and on the work of retreats or missions in France, considered from the moral point of view

What follows is a rapid outline of what is practiced in our French institutions, from a religious point of view.

Only the Catholic religion is professed in the generality of our schools for deaf mutes; the only exception being the institution St. Hippolyte-du-Tort, Department du Gard, which is only attended by Protestant deaf mutes, and the two institutions at Lyons and at Rueil (near Paris), where Messieurs Hugentobler and Magnat receive pupils of different sects, and moreover, they

arrange that speaking clergymen of their respective creeds give the religious instruction which the pupils require.

In this way not one of our schools is without God.

To those who would advance the folly and impiety, so to speak, that religion should be banished from the instruction of the deaf mute, or else that religion should be neutrally observed in our institutions, I would answer with the words of one of the greatest thinkers of our age:

"There is no neutral school, for there is no teacher that has not a religious or philosophic opinion."

"If he has none he is outside of humanity, that is, an idiot or a monster."

"If he has one, and conceals it to save his salary, he is the meanest of cowards. But I defy him to conceal it entirely."

"The final goal of neutrality is doubt, chaos, imbecility."

"There is no neutrality possible, either in theory or practice."—*Jules Simon*.

Religion is necessary for man individually, for the family, for society, but, among the different religions which exist one only is true—that is the Christian. Its faithful practice makes a man happy here below, and assures him the joy prepared without doubt for the other life. Its dogmas are sublime; sweet and light are its requirements. A good Christian never complains of his religion and never finds its obligations very onerous. Those who reject it have no taste for pure delights, and with the arguments which they oppose it they cannot hold their position in the presence of the demonstrations of Christian doctors and apologists.

Is it because their ideal is so very sublime that so many soi-disant wits blaspheme and misrepresent the Catholic religion? Do they not see that it is the grandest school of honor perhaps on earth, and that in her shine with incomparable brilliancy all the virtues which distinguish men of genius, heroes, saints!

I affirm, then, boldly, that religious instruction should retain its place in the schools of our brothers in misfortune, even more than in all other schools; for it is religion alone that can soften the bitterness of the deaf mute, and give to his soul the strength that it has need of in order to live in righteousness, in moral integrity, in peace with his conscience, and to attain his destiny in this life and that to come.

We have a very impressive example presented to us in the impious Diderot, that ardent champion of the philosophic doctrines of the eighteenth century, which shows that without religion there is no education possible.

Diderot taught the catechism to his young child. One of his friends expressed his surprise. Diderot replied: "If I knew something better to make Marie a dutiful daughter, a devoted woman, a tender and worthy mother, I would teach it to her, but as I do not know anything in the world which contains all this except the catechism, I teach it to her."

We hear such fine expressions as: "Self-interest is the religion of the future; that after death all is over; that the legendary belief in a problematic heaven, where the unfortunate find supreme consolation for the suffer-

ing which they endure in this world, has lost its influence and no longer considered as serious, except by some weak and ignorant spirits, or by certain badly-balanced minds; that the mass of the disinherited finally cease reckoning the nullity of all the religious fables, and, lowering their eyes to the things of earth, they show more and more strongly fixed a desire to experience a day that produces them; that man has the power, and that he will use all the means at his disposal to improve his situation and to conquer his rights. *E. Alberge.*

To such errors we do not reply, for a spirit which dares to support them is too much materialized to return to the arguments of logic.

Doubtless he would likewise treat as a weak and cowardly spirit badly balanced, the author of "The Spirit of the Laws," who spoke these delightful words; "Not only does religion prepare our eternal happiness, but what is more, it assures our peace, our dignity, and our happiness here below."

In conclusion, gentlemen, is not the glory of the Abbe de l'Epee precisely in his quality as a priest of Jesus Christ, and in the admirable works which religion has had him accomplish for the good of souls in general and ourselves in particular?

Honor and glory, then, to the Catholic religion, and eternal acknowledgment to our liberator and dear Father, the Abbe de l'Epee.

The Chair: Another paper also presented by the French section, will be read by M. Galliard, in the absence of the author, M. Lagier.

PROTESTANT DEAF MUTES IN FRANCE.

Our annex to the Memoir of M. Jeanvoine upon the work of the Religious Missions.

BY VICTOR LAGIER, HEAD BOOKBINDER IN THE INSTITUTION FOR PROTESTANT DEAF MUTES OF ST. HYPOLITE-DU-TORT (GARD).

[Translated by Mr. D. W. George.]

According to the statistics of the deaf in France, there are, at least, 150 Protestant children in a condition to attend school.

The great majority of them are Calvinists, and they are scattered in small numbers over all parts of the country, principally in Gard, Ardeiche and Drome.

Lutherans abound in the region of the east, especially in the circumscription of Montbeliard. A large number of them, not to say all, receive the benefits of training and education either in the institution of St. Hypolite-du-Tort (Gard), in laical schools or in their families.

The celebrated Mr. Magnat of Paris, and Mr. Hugentobler, both Protestants, have furnished a magnificent phalanx of famous pupils, and have contributed more than any one to popularize the education of the deaf, but their pupils are not initiated into the Christian life. There are also Protestant children in the institutions of the government, unfortunately, as in the other private institutions; they are very much neglected from a religious point of view. While the Catholics receive religious instruction, the Protestants, as well as the Jews, are left in ignorance so far as concerns their respective creeds. It is sad for these children never to hear one speak the sweet name of God their Father and Creator.

If laical work is not bad for those who hear and speak, it must be so for the deaf. Wherever there are schools there is at least a priest or a Protestant pastor, to whom the hearing can easily resort for lessons in religious instruction. Although the laical schools for the deaf may not be far from a minister of the faith, this minister is not always acquainted with the alphabet of the deaf, and there you have a poor child in the absolute impossibility of participating in the advantages of his religion. A special chaplain would be needed for every faith in all the laical schools.

It is only in the Institution of St. Hyppolite-du-Tort that the deaf children of the reformed faith can find every guaranty desirable from a Protestant point of view.

This school, the only one in France belonging exclusively to the Reformed Church, and the first to put the pure oral method into practice, was founded in 1854 by Mr. Kilian, a gentleman as distinguished as modest,

who confided it to a committee consisting of twelve members (17 actually). It was recognized by the government shortly afterwards as an establishment of public utility, and the government granted it a small subsidy, which was cut off a few years ago.

It supports itself by means of small payments, by departmental allowances, but principally by collections made in nearly all the Protestant centres. It is in a flourishing financial condition; its receipts exceed the expenditures by 20,000 francs, and its annual budget is about 35,000 francs. It keeps fifty children of both sexes in actual attendance, nearly all of poor parentage. The more fortunate are instructed at home and their teachers are generally taken from the institutions, that of St. Hyppolite among others.

The indigent pupils are received gratuitously in this school, and they furnish clothing free of charge to those who are unable to pay for them. The poorest Protestant families have no excuse, then, for not sending their deaf children to school under the pretext that they have not the means. They are without excuse when they wilfully or from indifference leave them in ignorance. The government would confer a real benefit upon the little silent world if it would at length decide to make primary instruction obligatory upon all young deaf children.

Like all the other schools, that of St. Hyppolite gives its children primary instruction and an apprenticeship at a trade. Much attention is given to the moral and religious education of the children of this school and they are generally well trained. Many have secured advantageous and honorable positions in life, and have commanded the admiration and respect of all they came in contact with. Some of them are distinguished painters and artists. One of them, although a Protestant, is much sought after to paint the vaults of cathedrals, and his brush shines with brilliant lustre. Another achieved great success at the School of Fine Arts at Montpellier; some of his pictures, more magnificent than the others, have gained him rewards, medals and honorable mention. One of his paintings is on exhibition in the *Musee des Sourds Muets* in Paris, and it reveals the remarkable talent of this young deaf mute, the fruit of his labors. Some other pupils have been presented for examination for the certificate of primary studies, or the simple brevet, and they have passed successfully under the same conditions as the hearing.

Some of the girls have become expert dressmakers, and are in great demand with ladies of quality. Some making excellent housekeepers or domestics, are eagerly sought after by first-class families who have no use for gossipers and tell-tales. Some of them are married and these marriages are generally mixed. All of the men earn their living, and, as far as I know, no one of them has ever been sent to prison or has resorted to beggary.

This beautiful school is one of the first which have shown an interest in the welfare of their pupils after they have left school. It knows to whom to send them, to whom to recommend them. It has intermediaries everywhere in the Protestant centres. Nearly all of our children have been sent to us by pastors, and it is to these pastors that we confide them after we have educated them.

When any of our former pupils have difficulty in obtaining employment,

the Institution has rendered them assistance in quite a number of cases, but not always, because many of the pupils, instead of writing to it, prefer to let it remain unaware of their situation. The pastors, on their part, always voluntarily assumes the task of seeing that the deaf mutes of their church get employment. They are very kind to them and do what they can to aid them in gaining a living. They make themselves understood by spoken words or by writing, and I do not know any of them who understand signs; hence the necessity for them to learn the oral method. At any rate, the combined method would not be without benefit to them.

When the pupils can neither go home nor find employment, the Institution keeps them a little longer, but these are almost always boys, and the Institution employs them as laborers or make them foremen of workshops. The girls have more chances to obtain employment, and, since the foundation of the Institution, hardly one of the girls has remained in it longer than ten years (the legal length of stay is eight years.)

It cannot be denied that the Institution of St. Hyppolite has accomplished much good for the deaf. Assuredly it is a great work, eminently worthy of French Protestantism.

But alas! Every medal has its reverse side! For the fifty pupils there are only two male and two lady teachers. This is insufficient; for experience has demonstrated that one teacher is needed for every six pupils, at least in the oral system. There is something to be done, a gap to fill up, or we shall have to choose between obtaining unsatisfactory results for the pupils as a whole or change the system of instruction.

The shops, however good workmen they have turned out, stand practically in need of a good stock of tools. Since the mass of pupils are not capable of receiving either proficiency in speech nor an advanced education with such limited, means the efforts of the educator should be chiefly directed towards giving them an apprenticeship at a trade. It is of the utmost importance that one should seek with jealous care to develop in these pupils the taste for a trade, and so to do that all may be in condition to honorably earn a living when they leave the school.

The higher education of the deaf, already sufficiently neglected, has great need to be abundantly encouraged with these intelligent young deaf mutes who are eager to master the highest university course.

Ignorant or ill-founded prejudices concerning us are entertained in all ranks of society. But that which is the most humiliating among others is to hear the higher classes scout the possibility of our reaching the summit of the University or professional ladder. This is a crowning insult which we, in our dignity of manhood and of citizenship, repel with all the force at our command. No, sir; in neither an intellectual and professional nor a moral and religious point of view are we a whit inferior to the privileged classes. If we are without representatives among the higher classes, it is because the ruling classes have systematically closed the doors against us. It is grand time now to batter down these doors to give free access to our intelligent and aspiring youth! The same *coup* will dissipate those prejudices into thin air!

For a long time I have cherished the idea of asking for the establishment of a national lyceum, or a higher normal school for the deaf. At the close of my school life, I had a burning desire to pursue these higher studies; I felt myself irresistably attracted now to the bar, now to a pastoral career. I have been turned from my true calling by a train of fortuitous circumstances. If there had been a higher school for us I would have entered it, and I would now have the joy to plead, with a good competency, the cause of my brothers. It is greatly to be regretted that we have neither an advocate nor a minister of the gospel among our numbers. I have a firm conviction that there are many among us who are able to become such, and also that the time to found this grand school seems to be at hand, so imperative has become the necessity for it!

I call the attention of competent men and of the government to this matter. In the meanwhile, I take the liberty to hail with joy the inauguration of a new era for the Silent world, an era of liberty, of complete emancipation.

The Chair: According to the programme, a paper from the British Section is in order. In the absence of Mr. Muir, the paper which he has forwarded will be filed and take its place in the proceedings.

MISSION WORK AMONG THE ADULT DEAF AND DUMB IN ENGLAND AND WALES.

BY JAMES MUIR, MISSIONARY, NORTH AND EAST LANCASHIRE DEAF AND DUMB SOCIETY, BLACKBURN, ENGLAND.

Mr. Chairman, Ladies and Gentlemen :

Having been asked to write on the above subject, I have the greatest pleasure in doing so, as the interest I take in it is great, and I sincerely hope that results of great benefit may arise therefrom.

Faithful and loving pastoral care is what the deaf and dumb most need after leaving school. Mission work among them, though of the greatest importance, has made but very slow progress in England and Wales, for there are thousands of them not yet reached and there are some counties where there is no organized Missionary Society. In some parts of the Country the mutes are in a deplorably neglected condition as regards their spiritual, intellectual, and temporal welfare. The church which has done so much to send the Gospel to heathen lands has not, so far as I am aware, done anything for the deaf and dumb, though they are in its very midst and as much in need of the Gospel as the heathens. I must, however, gratefully acknowledge the great interest individual Clergymen have taken in such missions, as have been organized, or are in course of organization, but what I most desire is that the Church, as a powerful agency, should acknowledge its duty to the deaf and dumb, and let me, one of the many whom the Almighty has seen fit to deprive of hearing, implore it to do what it can for its silent members who will ever be grateful for such help and support. Though the present missionaries have done much good in their own districts, they have been unable to do anything for the mutes in places where there is no existing mission, and I do not know of anyone of them during the nine years I have held my present post ever bringing the cause of deaf mutes before the Church. The Church surely wants awakening in this matter, and who are the persons to awaken it? Undoubtedly, the workers among the deaf and dumb. We are in want of more men like the late Rev. Samuel Smith, of London, and the late Rev. G. A. W. Downing, of Manchester, both of whom possessed considerable energy and earnestness, and the result was that they did much good for the deaf mutes by their preaching, speaking, and writing, and had they lived today we might be on far better lines than we are at present, perhaps better than our brethern and sisters across the waters. Surely it is time all the deaf and dumb in England and Wales and everywhere were reached and their cause more powerfully brought before the Church. During the nine years I have been working among the deaf and dumb of North and East Lancashire, we have extended the benefits of our society to

the mutes in Preston, Chorley, Lancaster, and Leyland, and at present we are making further extensions. Through our efforts the Bishop of Carlisle is about to form a Mission for his Diocese where there has never been one, though there are between 250 and 300 deaf mutes. Last year my committee, who are always ready to do all in their power for us, appointed me an assistant in the person of Mr. Joseph B. Foster, a deaf gentleman, who is now a resident of Preston, and has charge of the Northern portion of the district. Out of the work of our Society has sprung the Cross Deaf and Dumb School in course of erection between Preston and Blackburn. This School when complete is to give the best possible education and somewhat on the lines laid down in the ideal of Dr. E. M. Gallaudet, of the National Deaf Mute College, Washington. I feel certain that if my brother missionaries pushed on the work fearlessly their efforts would be crowned with success. A good cause is always sure to bring in pecuniary assistance, and they need not fear, as so many do, for want of funds. Let them bear in mind that God who loves everything that is good is sure to move his people to do what He thinks they ought to do to assist us. By such efforts we may be the means of guiding many souls to the eternal Home, and this our Heavenly Father would value highly.

The missions and societies are unfortunately entirely dependent on voluntary contributions, only a few of them receive small sums from endowments derived from small legacies left by deceased friends, and the result is that their funds are always in an uncertain state. Most of the legacies go to the schools, the reason being that the benefactors think that the schools are connected with the missions, which is really not the case. This confusion can easily be removed if the missions could be amalgamated with the schools, and I can see no objection to this if only the officials will work in harmony with each other for the good of all concerned. In amalgamation I believe the government would be more willing to grant us state aid. The church should fully recognize the missions, as the church in America so worthily does, where the offertory on the twelfth Sunday after Trinity, "Ephphatha Sunday," is devoted to the church mission to the deaf and dumb. Let us make this "Ephphatha Sunday" better known, as I believe it is at present known to a very little extent. Further the deaf and dumb should be encouraged as much as possible to give what they can afford, and to collect, and I am sure the results would be eminently satisfactory. My congregation, all of the working class, with the exception of one deaf gentleman who gives an annual subscription of five guineas, collected and subscribed last year £59.16½, and this year I expect even a larger sum. I find that when encouraged the mutes are most willing to do anything they can to help themselves, especially if the missionary is in harmony with them.

The deaf and dumb are of all denominations, and it is undesirable to inculcate denominationalism during school life, but the Lord's Prayer, the Creed, and the Ten Commandments, and some portions of Scripture History should be taught in all schools, and I believe this course of religious instruction is generally adopted. I find that such instruction cannot be properly conveyed to the pupils taught on the pure oral system owing to the absence of the signs. The pupils may commit each course to memory but the meaning is often as

unintelligible to them as it is to the almost uneducated. This is generally the case with those who remain at school only a short period, say, from four to five years; double that time would be required before they can have the proper understanding of these religious truths. I think that in conveying religious instruction to oral pupils, whose parents are only able to keep them at school for a short time, the sign language ought to be more practically used. It is of course different with those taught by the finger and sign language; they learn with more ease and more quickly. This difference I find to a large extent when preparing candidates for the rite of Confirmation. I have not found any of the pupils, after leaving school, inclined to atheism or infidelity, but the more inclined to religion. However, owing to want of missions and proper pastoral care, a good many become indifferent and it is sometimes very difficult to reclaim them. We must, I urge, watch over the young with more than usual care, and if we do they will be most useful in after life. As soon as children leave school they should at once be taken under pastoral care. By this means the already long list of indifferent mutes who go about the country giving us so much trouble would be greatly reduced.

My experience demonstrates that the finger and sign language to the educated, and the sign language to the uneducated, is the only satisfactory and proper medium for carrying on the work of the adult missions. The sign language is especially suited to the sick and dying, when the eyes are weak and heavy. How are the orally taught to be reached? My emphatic answer is that they cannot be reached by any other means than the finger and sign language. The oralists cannot deny this; if they do their arguments only fall to the ground. All those under my charge who have been taught by the oral system, attend our services and lectures, and, in course of time, they become accustomed to the signs as the others, and become as proficient as the others, and this is generally so with the others throughout England and Wales. I cordially agree with what the late Rev. Henry Winter Syle, M. A. has said, viz: That the sign language is unequalled as a means of conducting public worship for deaf mutes. It is far more distinct to the eye than the motions of the lips which is really another form of sign language. In lip reading it is impossible to catch every word of a discourse, so that the words must be framed slowly on the lips, and sometimes repeated. A discourse in this fashion is tedious, lifeless, unprofitable. The minds of the silent congregation are not stirred. In very decided contrast is the presentation of the same Gospel truths by the distinct and graceful gestures of a master. They are to deaf mutes what pleasing speech and sounds are to their hearing children. By means of this language the charge is saying "Ephphatha" to the minds and the hearts of thousands of the scattered children of silence, who respond in the silent expression of prayer and praise, as well understood and as acceptable on High as the words coming from the tongue. But in conversation we should encourage the mutes to use the finger language as much as possible.

There are different forms of religious services, but I know of no services whether printed or extempore, so well adapted for the united prayer and worship of the deaf and dumb as the Liturgy in the Prayer Book.

The deaf and dumb of America have made a step in advance that reflects honor on the Nation; I refer to the several recent ordinations of deaf mutes as clergymen, and I take the opportunity of offering them my hearty congratulations, and wish them Godspeed in their work. In England we are in an unfortunate position, having only one ordained deaf clergyman, the Rev. R. A. Pearce, of the Winchester Diocese and Mission to the Deaf and Dumb, and this gentleman has been in Deacons order since 1885, and there seems to be no knowing when he is to be in Priests orders. There is no substantial reason why deaf missionaries should not be admitted to Holy Orders; God's word does not forbid it, nor do the Conons of the Church. There are of course disqualifications for the priestly office stated in the Holy Scriptures, but deafness and dumbness are nowhere mentioned. The Venerable Archdeacon Ranstone M. A., Balderstone Grange, Blackburn, our esteemed President, has given me his views on the subject, which are as follows: "I fully realize that many advantages would follow to the deaf and dumb from the ordination of some of their more experienced and more able missionaries. Of course, before ordination they must be very carefully prepared by competent clergymen, and must receive definite instructions in the doctrines and sacraments and other ordinances of the Church. The difficulty—a difficulty which presses somewhat hardly perhaps on the deaf and dumb members of the Church of England, lies in the fact that under present circumstances no permanent stipend can be assured to any deaf and dumb clergyman, for the North and East Lancashire Deaf and Dumb Society, like most others, has no permanent fund or endowment from which a fixed stipend can be guaranteed. The Society is dependent upon annual subscriptions and these are precarious and liable to fall short from various causes; in fact we can only promise to our Missionaries, however deserving they may be of higher remuneration, such salaries as our funds enable us to give. We hope that before long the Government will adopt some effectual measures for assisting the deaf and dumb, and the blind, and that by such support charitable efforts may be encouraged and a more general and thorough system of teaching and instruction be instituted and carried out."

Committees of missions should exercise the greatest care when appointing candidates to missionaryship, as some have got into the field who are most unsuitable. Candidates ought to be self-denying, willing to devote their heart and soul to the Holy Work entrusted to them, and the enlargement of the Saviour's Kingdom. They should be experts in the finger and sign language, especially in the signs, as there is often uneducated or partially educated mutes in the congregation, and the signs would keep them interested. A good many try to secure such posts for the sake of a living, or because they dislike their professions or trades, or think themselves superior to others in education. They must bear in mind that such desires are wicked and contrary to God's Word. Their work will fail to do good. St. Paul in his epistle to Timothy says that "their character must be blameless, vigilant, sober, of good character, given to hospitality, apt to teach, not given to wine, no striker, nor greedy of filthy lucre, but patient, not a brawler, not covetous: one that ruleth his own

house, having children in subjection with all gravity. For if a man know not how to rule his own house how shall he take care of the house of God? Not a novice, lest being puffed up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them that they are without lest he fall into reproach." Moreover the Missionary needs the power of the Holy Ghost: it shall be like a fire in the bones and the word spoken shall be like a hammer to break in pieces. If all were thus qualified for their work the Kingdom of Satan could not stand; it would fall like lightning from Heaven. I fear that all are not filled with the Holy Spirit, for they do not appear to be of one soul, of one mind, of one accord. There is too often jealousy, suspicion, evil surmising, looking doubtfully upon a brother's work, shrugging of shoulders when his name is mentioned. If we are filled with the Spirit we must be of one soul.

I fervently hope the time will not be distant when the glad tidings of the ever blessed Gospel will be carried to every deaf mute throughout the length and breadth of the land. It must be known that this class is the worst to get access to the Gospel; the heathens may get to hear of it, but how can the deaf mute get to know of it unless it is conveyed to him in special language, and language suited to his circumstances and understanding?

Let us, brethren, unite in doing what good we can among those committed to our care, and when the Chief Shepherd shall appear we shall receive a crown of glory that fadeth not away.

The Chair: (Mr. A. G. Draper.) In the order of the programme the paper that follows is by the delegate from Ireland, Mr. Harris, whom I now introduce to you.

MISSION WORK AMONG THE ADULT DEAF IN IRELAND.

BY WM. ECCLES HARRIS, BELFAST.

Mr. President, Ladies and Gentlemen :

The first attempt at Mission work among the Adult Deaf of Ireland, was, I believe, made in Dublin in the year 1826, when Mr. Wm. Overend, a deaf gentleman, brother of the then principal of Claremont School for the deaf, commenced a class on Sunday evenings in St. Thomas Church schoolroom.

Mr. Overend continued to conduct the class until his decease in 1867, when the work was continued by Mr. John T. Morris and Mr. Maurice F. G. Hewson (both deaf), who organized the Dublin Protestant Deaf and Dumb Association. Mr. Morris, whose services were given gratuitously, was killed by accident on the railway at Cardiff, Wales, in 1876, and since then Mr. Hewson has had entire charge of the Mission.

He was licensed in 1877 as a lay reader by the late Archbishop Trench.

The Society is managed by a committee of six gentlemen. Funds were first collected in 1871. The amount then raised was £30. Last year the total income amounted to £300. Of this sum Mr. Hewson himself collected £125. £80 was realized early in the present year by a bazaar.

The society rents three rooms in the Y. M. C. A. Building, Lower Abbey street, Dublin, at the yearly rent of £35, which includes gas. Services are held, according to the liturgy of the Church of Ireland, at 11:30 A. M. and 7 P. M. every Sunday. A prayer meeting is held on Wednesday evenings at 8 o'clock.

The Society makes every effort to find employment for the deaf. There are, I understand, fifty deaf mutes connected with the congregation.

In May, 1857, a service for the deaf was commenced in Belfast, by the Rev. John Kinghan, principal of the Ulster Institution for the Deaf and Dumb and Blind: From the report of the Society for that year I extract the following paragraph.

"It may be mentioned, and your committee do so with this testimony of their approbation, that your principal has opened and conducted for some time past a Sunday school in Belfast for the deaf and dumb residing in town and neighborhood. Eleven adults have joined the class, some of them having been formerly inmates of your Institution and some having hardly had any instruction whatever, and he is of opinion that there is some prospect of increasing this number."

In the following year I observed that the attendance was 15. In 1859, 16; in 1860, 20; in 1861, 23.

As years rolled by it was found desirable that, instead of holding the service in borrowed schoolhouses, a suitable building should be erected, and this,

mainly through the exertions of Mr. Kinghan, was accomplished in 1878, when the "Bethel" was built in Sandy Row. In conducting the services Mr. Kinghan was frequently assisted by the teachers.

There is now only one service held at the Bethel on Sundays and the attendance averages 35. The congregation is composed of Presbyterians, Churchmen, Methodists, and one or two other denominations. No sectarian disputes ever disturb the noiseless tenor of our ways. Indeed I may have expressed my decided conviction that denominationalism with all its attendant evils is a thing unknown to the deaf. It is not their nature to go about searching out causes of sectarian strife, like terrier dogs sniffing for rats.

We are, I rejoice to believe, saved from such petty quarrels by the bond of common infirmity, and I for one, glory in that infirmity when I find it protecting the deaf from un-Christless christianity which can see no good in a brother's work should he happen to belong to a different church.

The congregation which attends the Bethel Service in the morning, attends the evenings service in the Mission Hall for the Adult Deaf and Dumb, at which the forms of the Church of Ireland are used. No deaf mute in Belfast dreams of staying away because the Missionary is not of his denomination.

In the year 1873 there was started in Ireland a society called "The Deaf and Dumb Christian Association" which owed its foundation to the devoted labors of the late Miss W. Tredennick, a brave and gentle soldier of the Cross, who died on outpost duty the pioneer of ladies' work among the deaf and dumb. Her interest in the children of silence arose from the circumstances that a friend of her own had a deaf son, and also from the presence of one or two deaf mutes in the neighborhood of her home.

About the year 1860, she became Local Secretary of the Derry and Raphoe Diocesan School for the Deaf and Dumb, of which the present illustrious Bishop of Derry (Dr. Alexander) was then General Secretary.

Associated in this way with poet-workers, her own poetic instinct was awakened, and, needless to say, employed on behalf of those whose interests already lay nearest her heart; but this interest she afterwards seems to have checked rather than cultivated, and the last poem she wrote partakes less of the character of an elaborated measure than of the spontaneous outpouring of a reverent suppliant presenting her cause before the Highest Throne.

The school building at Strabane was destroyed by fire, and it may be mentioned, in passing, that the efforts made to rebuild it occasioned the writing, by Dr. Alexander, of the poem in which occur the oft-quoted lines commencing:

*"The cunning finger finely twin'd
The subtle thread that knitteth mind to mind."*

Later Miss Tredennick became the Local Secretary of the Ulster Institution, a post which she did not relinquish until the year 1888, when she went to reside at Belfast.

The circumstances which led to the rise of Special Literature for the Deaf in this country are worth relating. Two deaf boys—one of them the possessor of an intellect much below the average—were apprenticed in a place situated about two miles from Miss Tredennick's home. She invited the lads to visit

her on Sundays, and, finding they had let slip from their minds many things they had learnt from school, she commenced to teach them, and continued to do so on Sunday afternoons as long as they remained apprentices. Similar cases elsewhere came under her notice. She entered into correspondence with many of the deaf and dumb, distributed books among them, and kept a register of their names and addresses and other particulars. Of personal contact there could be but little between a class of persons thinly scattered over the Christian world, on the one hand, and a delicate lady residing in a remote corner of the Northwest of Ireland, on the other. But never was the Post-office made the instrument of nobler work. It almost conveyed the living agent. Ever a charming correspondent, Miss Tredennick addressed the deaf and their friends as no one else did. Her letters pulsed with life, rang with sincerity, and brought with them the airs of Heaven.

But grateful to all as were the productions of her own pen, the printed matter at her disposal was, she knew, less acceptable to the generality of the deaf, consisting as it did of language too difficult for their understanding. Could not simpler paper be issued for those who required such introductions to ordinary literature? Upon this subject she addressed the late Rev. Samuel Smith, who proposed starting a magazine for the deaf and dumb, a venture which, with Miss Tredennick's assistance, he commenced in 1873. The magazine proved to be the pioneer of several class publications in Great Britain; and edited by Miss Tredennick, herself in 1882, appeared our *Little Messenger*, a periodical which is welcomed by average deaf-mute readers who are "out of the way."

Quietly and unostentatiously she worked on with the assistance of her sterling friend, the late Rev. Geo. A. Downing, who in 1873, and each succeeding year until his death, conducted a Deputation and a Mission Tour, holding Special Services for the Deaf and Dumb in various towns in Ireland. Mr. Downing's assistance was rendered gratuitously, and during his summer vacations. Other gentlemen, including the late Rev. Samuel Smith, of London, and Mr. B. H. Payne, who is still principal of the Cambrian Institute for the Deaf, at Swansea, Wales, lent adventitious aid until the Association was reorganized in 1885 under the title of "Missions to the Adult Deaf and Dumb of Ireland," and Mr. R. S. Lyon, a deaf mute, who had qualified himself for the post by a course of study at the National Deaf Mute College, Washington, D. C., U. S. A., was appointed missionary; but almost as soon as he had grasped the plough he lay down to die, leaving behind him the memory of a character of singular beauty. He was succeeded by his fellow student, Mr. Francis Maginn, who has travelled over nearly the whole of Ireland, and is at present stationed at Belfast.

The deaf mute girls of Belfast had for a long time seemed to claim Miss Tredennick's special attention. She visited them in 1886 and 1887, and in the following year finally left her comfortable ancestral home and took up her abode near them. Upon the opening of the present Mission Hall for the Deaf at Belfast, she accepted the office of Lady Superintendent, with special charge of the females, and in the first year it was opened, the deaf signaled their

appreciation of its usefulness by collecting the sum of £115, being quite one-third of the total receipts. Her anxiety for her charge and closeness of her labors brought on a severe illness at the commencement of 1891. Unable to bear the journey home, she was removed by her friend Mr. Lavens Ewart, to his seat in Ballysillan, about two miles from Belfast, where she lingered for a fortnight, receiving all the kind attention that love and friendship could bestow, and on the third of March she entered, after great suffering, into her joy and rest. Over her grave in Belfast Cemetery are carved the words "Wilhelmina Tredennick, Friend of the Deaf and Dumb."

Our friend she was, "faithful unto death."

Day by day, no day without a deed to crown it, she went about doing good.

We shall see her again when

" * * The night is gone!

And in the morn those angel faces smile

Which we have loved long since and lost awhile."

In all her efforts on behalf of the deaf, Miss Tredennick was ably seconded by her sister, Mrs. Kingstone, who still continues to act as General Secretary, as well as editor of *Our Little Messenger*, and it is under God chiefly owing to the disinterestedness, zeal and unwearied self-denying labors of these two ladies that the Misson owes its present position of enlarged and increasing success.

The following are the objects of the Society:

1. To send authorized and properly qualified Missionaries among the Deaf and Dumb of Ireland, to conduct Special Services, and hold Bible Classes for them.

2. To hold out to the Deaf and Dumb, especially to those residing in country districts, some inducement to keep up the knowledge acquired at school.

3. To assist in providing employment for those out of work.

To these may be added an effort to raise their moral and social status, by introducing them to such organizations in their respective neighborhoods as may be found already working for their advantage, or that of hearing and speaking people.

The Society is supported by card collections, subscriptions, donations and offeratories.

The income of the Northern District amounted last year to £100, while that of the Southern District was £96.

An effort is being made to establish an Ephphatha Sunday in Ireland, but up to the present time only about eight churches have responded to the appeal. It should be noted that the management of the society is entirely in the hands of members of the Church of Ireland.

The Lord Bishop of Cork, Dr. Gregg, is President, an office he has held since 1885, and he has on many occasions shown warm interest in the cause of the deaf and a knowledge of their condition, which proves him to have given the subject his careful consideration. He has, I am glad to say, expressed himself favorably with regard to co-operation with other churches in the good work.

Mention has been already made of the Mission Hall, and I have now to

give an account of a new departure which was made in March, 1892, when the management of the Hall was placed in the hands of a Board consisting of eighteen Belfast gentlemen, eight of whom are Presbyterians, eight Churchmen and two Methodists. The everyday management is left in the hands of a Committee of the Deaf, who report quarterly to the Board. This sub-committee is elected annually at a public meeting of the deaf who are subscribers to the funds of the Hall, and the names of those elected are submitted at next quarterly meeting of the Board for approval. There is also a ladies' Committee numbering 34, which meets quarterly and reports to the Board of Management regarding the work done among the girls, the state of the Hall, etc., and appoints two members whose duty it is to visit the house monthly and advise with the Lady Superintendent. In the collection of funds for the Hall the Ladies of the Committee render valuable assistance, having arranged districts in Belfast which are visited annually, and the details of the work explained to every householder, and an appeal made for assistance. A very great amount of support has been gained in this way during the past twelve months, and as our organization becomes more perfect, we look forward to receiving a handsome sum every year from Belfast. The Mission Hall is mainly supported by card collection. In the years immediately following the opening of the Hall in November, 1885, the chief burden of collecting fell to the lot of Mr. Hugh Young, a Belfast deaf mute, who voluntarily undertook the task and carried it out with remarkable zeal and success, having raised an average of £70 per annum down to the present year. In collecting this sum Mr. Young did not confine his efforts to Belfast, but visited from time to time nearly every large town in Ulster. His traveling expenses were of course defrayed by the Committee.

Others of the deaf also assisted in collecting, and from their Services we derive an average income of £25, while to hearing and speaking friends we are indebted for collections amounting to £35 per annum.

Our Annual Reunion is also a source of profit to us, realizing an average of £10 a year, not to speak of the widespread interest which it arouses and the increased support we derive therefrom through channels which it would be impossible to trace.

Last year we started a subscription list among the deaf themselves and from this source we received over £8. We have no wealthy deaf mutes in Belfast, nor so far as I know, in Ireland, and the sum thus contributed, though it may appear small, really represents a generous response to our appeal.

From donations and annual subscriptions, not included in our card collection, we derive little assistance, but we are not without hope that the future has something better in store for us. Time, Good Old Time! is on our side, and as our work becomes more widely known we look forward to receiving aid from many of our wealthy citizens who have not yet contributed, solely because the claims of our Mission have not been brought home to them.

Twice since 1888, we have been favored with the presence of Rev. Dr. Gallaudet, of New York, in Belfast. On both occasions he "opened his mouth for the dumb" and pleaded the cause of the Mission to the Adult Deaf of Ireland.

I have reason to know that much interest was aroused by the addresses which he gave in several of our churches, and that through his efforts we gained many warm friends who still continue to help us. Among other visitors from America whose presence has aided us in our work I should mention Dr. E. M. Gallaudet, Washington; Rev. J. M. Koehler, Philadelphia; Rev. Job Turner, Virginia.

During the past five years we have circulated large numbers of manual alphabet cards throughout Ulster, and everywhere they have been eagerly sought after, and have proved of great service to us. We use both the one hand and two hand alphabet, and if I may here make a suggestion, I would say that it would be well for the deaf of England and America to be able to use both alphabets as we do. We find it a very great advantage to be able to do so.

In 1889, and again in 1890, we have held sales of work in aid of our Mission which brought us in some £60 on each occasion. It is in contemplation to hold a larger sale in November of this year by which we hope to realize about £300.

From the teachers in the Belfast Institution, the Mission Hall has always received the warmest support. They have on many occasions most kindly come forward to deliver or interpret lectures before our Literary Societies, and in various other ways have interested themselves in the success of the Mission.

It is no small matter that in our work we should be thus closely in touch with the school, and that the adult deaf should always be able to count upon the ready sympathy and wise counsel of those whose position gives them the best opportunity of gaining their respect and confidence.

In 1883 a Bible class was started in Cork by Mr. Maginn, and has been maintained ever since. In 1890 it was found desirable to appoint a missionary who could devote his entire time to the Southern District, and Mr. F. S. Bence, a deaf gentleman from England, was selected to fill the post, which he has since done with marked zeal and ability. His chief duty is house to house visiting. This is carried out systematically, and as there is no Hall or Institute in Cork where the deaf can meet during the week for social intercourse and recreation, the missionary's visits are the more necessary. Indeed the value of the individual attention and personal interest thus shown can scarcely be overrated.

The number attending the Sunday service has risen from 5 or 6 in 1890 to 12 or 15 the present year.

Every alternate month Mr. Bence goes on a tour through the country districts, paying visits to the deaf, whose addresses are known and inquiring for any others who may not be on the register of the Society.

Once a year a special service is held in Cork, when some 30 to 35 deaf mutes come in from the country round about. The service is usually interpreted by Mr. Maginn. The income of the Southern Branch is mainly derived from card collections and donations and collections at public meetings held in behalf of the Society. There is at present a small balance on the wrong side, which I hope will soon be wiped out.

There are in Cork a number of Roman Catholic deaf mutes with whom

the Protestant Missionary has never had much intercourse. Any attempt to gather them together in secular meetings might have been misunderstood and proselytism suspected, where nothing of the kind was meant. The condition of these deaf mutes has at length appealed to the hearts of the Clergy and laity of their own Church, and I rejoice to be able to record that early in the present year a new departure was made in the formation of a Roman Catholic Deaf Mute Club in Cork. Two large rooms have been rented and fitted up as recreation and reading rooms. The experiment, for such it was, has proved successful, and has contributed greatly to the class in whose interest it was started.

From the outset the Bishop of the diocese (Dr. O'Callaghan) has given the undertaking his warmest support and has liberally subscribed towards the expenses of the club.

I have not been able to hear of any other organized efforts in behalf of the Roman Catholic Church to care for the adult deaf mute members of their communion. I understand that the authorities at the Cabra Institution, Dublin, do make every effort to procure employment for the pupils when they leave school, but that is all.

According to the census of 1891, there were in Ireland 4,464 deaf mutes, of whom 2,462 were uneducated. This is little short of a national disgrace when it is remembered that our government spent over six million pounds sterling in grants to the hearing and speaking schools last year.

To reach the deaf who are scattered here and there throughout the country districts is an object on which we, in Belfast, have set our hearts. A few months ago we started a "Deaf and Dumb Missionary Society" and by the help of the pennies we receive from our members we have already been able to send our Missionary to visit the deaf in Ballymena, Londonderry and Portadown. This is but a beginning. Our friends who hear the music of the Sabbath bell will not be backward in coming to our assistance when once they understand the position of the Country deaf mutes. They have no classes, no services, no meetings. The clergymen of the parish can seldom speak to them. It is absolutely necessary that a special mission be maintained if they are to be reached at all. God in His providence has sealed their ears and they pass from a silent cradle to a silent grave. It must not be said that in a Christian land with the glorious light of the Gospel shining all around them, they were left to die in darkness "without a hope to cheer the tomb."

The Chair: I am requested by Mr. Dougherty, representing the deaf of Chicago, to present for your consideration the following resolutions, which will be put to a vote:

Whereas, There has been a steadily growing recognition of the value of women in educational work, and in accordance with this recognition many of our most conservative Eastern cities have appointed women to serve on their

school boards, and many of the States have given them power to vote on school questions; and,

Whereas, It is fitting that Chicago, which has shown itself so progressive in other matters, should in this also put itself on record as influenced by advanced thought; and,

Whereas, The opposition to the appointment of Mrs. Caroline K. Sherman to the board of Education seems to be based solely on the fact of her being a woman and not on any doubt of her ability; therefore, be it

Resolved, That the members of this World's Congress do hereby tender their support to those members of the City Council of Chicago who are endeavoring in this matter to bring the school policy of their city into line with its progression in other departments.

The Chair: The vote just taken indicates that the resolution is approved. We shall now have a paper by Mr. Watzulik.

MISSION WORK AMONG THE ADULT DEAF IN GERMANY.

A. M. WATZULIK, ALTENBURG, GERMANY.

[Translated by Mr. G. W. Veditz.]

Is it necessary? If so, Why?

The question of mission work among the adult deaf should be considered only so far as it seems desirable that the deaf mute, as well as the hearing, should be constantly exhorted and enlightened in regard to his omissions and commissions. This condition is best observed by reminding him again and again of the tenets of his religious denomination, thus pointing out the path of duty, morality and virtue. That deaf mute who has to fight the battle of life under so many adverse conditions may lay special claim to hours of devotion, of consolation and of spiritual edification does not require any special demonstration.

What progress has it made in your country?

Unfortunately hardly any progress is to be chronicled in the field of "spiritual mission work," and this retrogression is moreover intimately connected with the prevalence of the "pure oral method." With the exception of one clergyman in Berlin, there is in all Germany not a single pastor conversant with the sign language, and, as the teachers of the deaf purposely avoid the use of this language (the younger teachers not even knowing it), and confine themselves exclusively to speech, the interest of the deaf in religious services has become more and more a negative quantity.

Is it supported?

Until about twelve years ago there were general church festivals in Berlin, to attend which Prussian deaf mutes in the first place, were granted free passage over the railroads. These festivals in which Pastor Schonberger, of Berlin, conducted the religious services, were very largely attended (in certain years by over two thousand deaf mutes) and received the unqualified approval of the deaf. But representatives of the "pure oral method" among our teachers pretended to see a danger to morals in these mass conventions, and at their request the festivals were discontinued.

What results have been achieved?

As a substitute for the arrangement described above, we may regard the church festivals that take place annually in the different provinces, and which are most co-incidental with the confirmation of deaf mute pupils who are about to graduate. Besides this, adult deaf mutes are allowed to attend the Sunday services in the various institutions. But as in these services the oral method is employed exclusively, and the adult deaf are unable to follow the sermon of the preacher, they hold themselves more and more aloof.

Have the deaf any special religious inclinations?

The intuitive knowledge of a Supreme Being that rules the universe and in whose hands lies our fate, slumbers in the breast of the deaf mute as well as in that of the hearing. Though the deaf mute is decidedly open to religious instruction, still it is only in rare cases that he exhibits a tendency to ponder over religious questions, as most deaf mutes lack the necessary power of abstract reasoning.

What is the result of this school life religiously considered?

With a part of the pupils, especially the semi-mutes, the semi-deaf, and very bright deaf mutes, the results of religious instruction are good. They are on a par with those achieved in the public schools. With the bona-fide and dull deaf mute, the present oral method produces results in religious instruction altogether unsatisfactory—a mere imitative babbling without any comprehension of the subject.

Are all of one or different denominations?

As the German population is partly Protestants, partly Catholics, (not counting the Jews,) we naturally find both denominations among the deaf, and generally mingled, in the schools. Still there are also exclusively Protestant, Catholic and Hebrew Institutions.

Is it desirable to inculcate denominationalism during school life or not?

This question must be answered emphatically in the negative. The deaf form a family among themselves, and are so much dependent upon one another and linked together by reason of their misfortune, that everything should be avoided which would tend to produce discord and antagonism. True religion consists in charity to all and malice toward none, and therefore tolerance should be the uppermost principle to be inculcated. Whoever, from individual conviction, subsequently follows different religious tenets, does what is right. Such a person *thinks*, and is therefore not dangerous.

Are any particular religious tenets taught in your country?

No. Germany is a Christian country, or rather consists of Christian states, and therefore the Christian religion upon whose banner flames the motto "Christian Charity," predominates. Religious intolerance should be avoided, and it would be a cause of lamentation if the present epidemic of anti-semitism should also infect the deaf.

How do you find the deaf with regard to religion after leaving school—inclined to atheism, infidelity, religion or indifference?

Deaf mutes who incline to atheism are seldom found in Germany. Deaf mute atheists, in fact, are found only among the better educated class. Most of the deaf mutes cling to the doctrines that they have learned at school, and must be classed religious and devout. Dull deaf mutes, however, who because of an unsuitable method of instruction, have hardly attained to any conception of religion, almost completely forget the little they have learned at school. They are not only indifferent, but may even be regarded as possessed of no religion at all.

Deaf Mute Church Festivals in Germany.

The most favorable opportunity to rouse the deaf from their lethargy and

to stimulate them to more useful and benevolent efforts, is offered by the church festivals that take place annually in the different provinces, and generally occur in combination with the confirmation or first communion of graduating pupils. It is only within the last few years that the more intelligent elements among the participants have recognized the value of these gatherings and have taken advantage of them so far as was possible under the circumstances. There is no doubt that an intelligent agitation for the cause of mental and social improvement is to be expected. Attendance upon these church festivals, therefore, cannot be too strongly urged upon all those who wish to aid in this movement and take advantage of whatever favorable opportunity may present themselves.

The Chair: The closing remarks on this topic will be read from a paper by Mr. Weiner.

MISSION WORK AMONG THE ADULTS DEAF IN NORWAY.

BY CARL WEINER, CHRISTIANA, NORWAY.

In the rooms of the Deaf Society of Christiana, lay preachers have for many years read the Gospel on Sundays. Some years ago a young student (hearing) was appointed missionary, and the Society received a State grant of \$150. This year (1893) the missionary was by royal permission, admitted to the Holy Orders and the State grant was raised to \$250. Thus the Deaf of Christiana have now a missionary of their own. Next year he will begin visiting other parts of the country a few weeks of the year. In this and other ways the Deaf Society of Christiana will extend its operations all over the country.

The Chair: We now take up another topic for discussion, "Newspapers for the Deaf." Mr. Van Allen, who was to represent the American section, is not present and has sent no substitute. Mr. Beals, of England, also happens to be absent, but his paper has been presented to the Secretary, and will be placed on the records.

NEWSPAPERS FOR THE DEAF AND DUMB.

BY HENRY B. BEALE, STRAND, ENGLAND.

My personal experience of Deaf Mute Newspapers has been derived from writing frequent editorials for papers on both sides of the Atlantic, and from an intimate acquaintance with many publications of a similar nature with which I was thus brought into contact.

With regard to America, I must notice the large number of papers published as compared with that of England. Most of these papers are published at Colleges or Institutions of the Deaf and Dumb, and are written and often printed by the teachers and pupils. These papers serve a valuable purpose, not only to keep up the standard of composition among the pupils and teachers by encouraging emulation among themselves in the expression of their thoughts and ideas, but also in keeping up the friendship formed there in after life.

Separated as the mutes generally are on leaving school by wide distances, and with relatives, who, for the most part, cannot be as near and dear to them as those who suffer under a common affliction, the papers form a means of keeping up their knowledge and memory of each other. People of *superior* abilities and education may be inclined to smile at what they regard as the trivial matters often recorded, but we must remember that life is made up of many things. Life is not *only* education but social pleasure also, and that education which neglects the heart and only looks to the brain is a very one-sided and partial education. And, therefore, speaking for myself, though I am not separated from my Canadian friends and fellow mutes, I must confess that it is to those personal items I turn first of all, neglecting for the time leading articles by the able scholars, Mr. "What'shisname" and Professor "Thingumabob," which grace the first page. Jack Horner has bought a cow and built a new cow-house—how exceedingly trivial you may think it—but to me, who knew poor Jack and how bravely he had worked to keep a roof over his head, and his struggles to support a small but increasing family, that item tells of increasing happiness and prosperity with plenty of plums in Jack's Christmas pudding. So these small bits of news travel round, and we know in a general way where our old schoolfellows are and how they are prospering. We are thus partakers, through the newspapers, of their cares, joys and sorrows; and that, I think, is a very important item in the newspapers of schools.

The discussion of educational matters in these papers, is, of course, of great value also; it answers the purpose of argument among educated hearing men.

"Where, ground in yonder social mill,
We rub each other's angles down."

Oral teaching versus Signs and Mannualism is discussed, and, no doubt, the subject will in time be threshed out, and each subject will get the proper place assigned to it in the work of education. This is the burning question of the day at present, and occupies the place among the deaf mutes that Home Rule does among the English and Irish people—No doubt other subjects will arise from time to time to distract and divide the deaf mute communities, and here, I think, comes in the chief use of independent papers.

I do not know how it may be in America, but in England and Canada I know it is very difficult to keep up an Independent newspaper. We have, at the present time in England, only one such paper, as far as I am aware, and this a new venture; and unless that paper be cordially supported by the English deaf mutes, it will have to go the way of many past efforts in the same line. Of course it is not possible to carry on a really first-class publication, unless it be widely supported. The editor and manager ought to be able to spend his entire time in the management and editing of the paper, looking after the proof-reading and correcting, etc.; yet, as a rule he is obliged to toil all day in some manual occupation, and then bring a tired and jaded brain to the work of editing. Is it wonderful, under the circumstances, that mistakes are frequent, especially considering that a large part of his correspondents are illiterate men, and their letters, however useful in their ideas, are ungrammatically expressed. But even if the weary editor has contrived at last to make the crooked places straight, there is still the printer's devil to be dealt with. For my part, though I have seen the most ghastly and horrible mutilation of my prose and—agony beyond all—of my verse, I am yet, on the whole, filled with admiration at the success with which our manager copes with the difficulties of the situation.

But this is not as it ought to be—the deaf mute population of Great Britain is sufficiently numerous to support one good man as an editor for a paper, and it is far better to have one really good paper than fifty poor or bad ones. The trouble is that the deaf mutes are not as a rule awake to the necessity of the case. When, some years ago, the Bill of Compulsory Education was before Parliament it was rightly said, "If we only compulsorily educate one generation the task will be over for ever, because that generation will be too firmly convinced of the value of such a system not to support it for their own children." This is where the trouble lies among English mutes—they do not feel the need of keeping up their knowledge of matters pertaining to their own welfare and interests. A few of them who are very well educated look down and despise the deaf mute paper saying to themselves. "This is not mental pabulum for *me*, I will read the Contemporary, Nineteenth Century, Harper, etc." Very good, let them do so, but let them not "despise the day of small things" and overlook the Mute paper. If properly supported, the bantling will grow—I see no reason for thinking that the training, derived from writing in deaf mute papers and magazines may not in time enable many of

the best writers for them to form a paper or magazine among themselves worthy to take its place among the publications for hearing people, and in so doing open a new branch of industry among the deaf. The hearing world is too apt to lump the deaf and deaf mutes with lunatics and idiots, and the reason is that our minds are an unknown land to them. If they knew an important magazine was carried on entirely by deaf mutes, how much it would do to break down the barriers between the hearing and the deaf mutes.

There is no innate reason for there being any inferiority in the writings of the deaf as compared with the hearing, except in their not being able to draw their characters from actual life, but imagination will bridge the gulf, and though I do not expect we shall ever turn out a Shakespeare, I hope we may expect such writers as Ryder Haggard and many more who will write amusing and popular tales.

This is one reason why I advocate the support of a central Independent newspaper as apart from papers in all countries, so that the ablest members of each school may meet there on common ground.

Apart from this, however, an Independent newspaper is needed to push the claims of deaf mutes on the State. Were the deaf mutes to pull all together, they might have a considerable power and influence in forcing their wants and needs on the attention of their Governments, for such schemes as providing Homes for aged and infirm Mutes; Government workshops where they could be employed for large manufacture of government stores, etc. I look forward in the future to many such things, but before we can do this, we must have, in a far larger degree than at present, the "Power of the Press" within our *own* hands, and that power can only come by exercise and practice.

The Chair: The paper presented by M. Remy, for the French Section, will be delivered in signs by M. Gaillard.

NEWSPAPERS FOR THE DEAF IN FRANCE.

BY HENRI REMY, MANAGER OF THE "GAZETTE DES SOURDS MUETS," NANCY.

In France there is only one newspaper published by the deaf and for the deaf. This is the *Gazette des Sourds Muets*, which I had the honor to establish with my own money in 1890, and of which the editor-in-chief is Monsieur Henri Gaillard. Its aim is to make the public acquainted with the mental and physical condition of the deaf. To destroy the prejudice which a great number of persons entertain against them, To enable them to become useful members of society. To occupy itself in proving the superiority of the celebrated Abbe de l'Epee's method of instruction over the artificial speech which certain blind innovators have invented; and to appeal to the government for good will and protection in their behalf. Its service is: to seek means to better the condition of the deaf; to develop and make clear by means of a good education their intelligence, teaching them to fulfill their duty to God, to their parents, to their neighbors, and respect the law of the land; to supply them with instructive and entertaining and moral reading; to inform them of news curious or agreeable, and of various facts which concern the deaf; to encourage societies of the deaf, especially societies of mutual aid; to recommend to those having command, or who have superintendence, or who manufacture, to interest themselves in the condition of deaf laborers and to treat them with kindness:

This newspaper is managed by deaf persons in particular, well educated and gifted with special qualifications

There are other newspapers published by hearing persons and which I shall name.

It is probable that the discussion of political and religious topics is wholly excluded from these periodical publications.

Here is the list of French newspapers for the deaf published by hearing persons.

1st. *Revue Francaise de l'Education des Sourdes-Muets*, published under the direction of Mr. Ad Belanger, teacher in the National Institution of Deaf Mutes in Paris.

2nd. *Revue Internationale de l'enseignement des Sourdes Muets*, published by the teachers of the National Institution for Deaf Mutes.

3rd. *Conseiller Menager des Sourds Parlants*, under the patronage of R. R. I. Chartreux, directed by the Abbe Hiboux.

There were five newspapers published by the deaf, which have ceased to appear for lack of subscribers.

1st. *Bulletin de la Society Universelle des Sourds Muets* edited by Mr. Benjamin Dubois in 1870.

2nd. *La Defense des Sourds Muets* (1885-1888), managed by Mr. Joseph Turcan.

3rd. *La Sincerite*, managed by Mr. Louis Remond (in 1857).

4th. *L'Abbe de l'Eppee*, published by Benjamin Dubois (1888-1889),

5th. *L'Echo de la Societe d'Appui Fraternal des Sourds Muets*, published by Mr. Joseph Cochefer (1889-1891).

"No longer pipe no longer dance." Everyone knows what this proverb means. So we say, no pecuniary resources, no independence. Now a deaf journalist who should be devoted to his brothers can easily dispose of his revenues or income in order that his newspaper may continue to appear as long as he likes even though he have but few subscribers. Here his independence is assured. Moreover, he will be free to examine all the articles concerning the deaf published by hearing editors, to criticise some and to approve of others.

But if the journalist has not sufficient means, he will need to have one or more associates in sufficiently easy circumstances to aid him in the enterprise, otherwise his newspaper will disappear sooner or later as have those I have mentioned above, whose founders were not rich enough.

We doubt if a newspaper published by a school for the deaf can be independent in all things, and can give utterance to the real sentiments of the deaf, because its hearing editor or director does not think as we do, because he depends only upon his own opinion, because he takes care not to call attention to what the deaf editors write and not to insert in his paper any articles the latter may have published. Such a paper would be too partisan.

There is only one paper which does not depend upon anybody but its editors. This is the *Gazette des Sourds Muets*.

We give here our conception of a newspaper suited to the needs of the deaf.

If its manager, aided by good editors, should succeed in realizing the ideal of a good newspaper, he would render a good service to the deaf, he would deserve their gratitude, the respect and sympathy of all who can appreciate unselfish devotion. It would be desirable to have the government encourage him by some recompense or subsidy. The paper that is striving more and more to reach this goal is the *Gazette des Sourds Muets*. This is the objective aim of all the efforts of its manager and its editor-in-chief.

Besides this most important newspaper, it will be necessary to publish a small paper to appear more frequently (say every Saturday) for the benefit of the not so well educated deaf, which shall contain instructive, moral and entertaining reading, not omitting little stories.

Its aim will be to develop the education of the deaf, to keep up the moral and religious life and to give him agreeable reading matter for Sunday.

We have been considering the matter of issuing the *Gazette des Sourds Muets* every fifteen days.

The Chair: The paper to follow will be presented and read by Mr. Watzulik, for the German section,

NEWSPAPERS FOR THE DEAF IN GERMANY.

A. M. WATZULIK, ALTENBURG, S. A.

[Translated by Mr. G. W. Veditz.]

Their necessity?

Newspapers for the deaf are altogether necessary. The interests of the deaf are best promoted in newspapers of their own, and the deaf themselves generally miss the comprehension of their necessities, that they find so necessary, in other papers which are, moreover, conducted on very different principles.

Their usefulness?

The usefulness of papers for the deaf, in the first place, lies in the mental stimulus they furnish, and of which the deaf stand so much in need, but which they fail to find in daily and other literature, as the latter are written mostly in too complex a style and are not adapted to their mental capacities.

How should they be conducted?

Religious and political questions should be avoided. They should be edifying, instructive and entertaining, and above all written in such simple language that even a poorly educated deaf mute can find in them a source of pleasure and further education.

Give a list of newspapers for the deaf in your country.

1. "Taubstummengrundriss," (Editor, Mr. Furstenberg, teacher, Berlin.)
2. "Hephata," (Editors, Messrs. Kruse and Franke, teachers, Sleswick.)
3. "Blatter fur Taubstumme," (Editor, Superintendent Hirzel, Gmund, Wurtemberg.)
4. "Blatter fur Taubstummengrundriss," (Editor, Principal Walther, Berlin.)
5. "Organ der Taubstummengrundriss," (Editor, Mr. Vatler, teacher, Frankfurt-on-the-Main.)

How can their independence be best secured?

The first three papers named above are edited and published by teachers. As a matter of course, they accept only such communications as suit their tastes, and which are written in such a manner as not to give umbrage to the powers that be. As teachers of the deaf are generally in a dependent position, the editors, from motives of self-interest, give their leaflets only such coloring as would win the approval of their superiors, and the real opinions on the deaf can therefore be ventilated only with difficulty. It is worthy of note that there is not a single paper in all Germany which, like the "Taubstummengrundriss," of Vienna, is edited independent of teachers and school authorities. It is very much to be regretted that the deaf mute associations of Germany have not yet had the energy and independence to found such a paper of their own and intrust its management to some prominent and intelligent deaf mute. It is only under such conditions that the real sentiments of the deaf regarding important questions and controversies of the day can be given publicity. Austria is so fortunate as to possess such an independent publication in the "Taubstummengrundriss," but this paper, being an Austrian publication, does not wield the influence over the school authorities in Germany that a German paper would be

sure to exercise. To establish an independent paper is one of the most urgent duties confronting the German deaf. The time, however, is not yet ripe, as the indifference among the silent fraternity is still too great, and a very active agitation would be necessary.

The Chair: The next paper is by Mr Titze, of Sweden.

NEWSPAPERS FOR THE DEAF IN SWEDEN.

BY GERHARD TITZE, KARLSKRONA, SWEDEN.

Mr. President and Gentlemen:

It is an acknowledged fact that a journal business, founded on small means and with little circulation can only continue for a short time, it soon being obliged to stop, on account of too great expense both in printing and translation. Such has been the case also in Sweden. The first newspaper in Sweden for the deaf, "*Dofstummvannen*," (in English, "*The Friend of the Deaf Mute*") edited by Director O. E. Berg, soon was obliged to discontinue for want of encouragement. Ten years later, a young typographer (deaf mute) in a little town began to publish another journal, but on account of economical difficulties he also was soon obliged to sell the journal to the Association of the Deaf Mutes in Stockholm.

At last, in the year 1891, it was decided, at a meeting of the deaf mutes of Sweden in Stockholm, to publish a new journal, intended to appear once a month. On the same occasion a committee of three members was appointed, two of whom were deaf and the other hearing. The society of the deaf mutes in Stockholm is the editor of this journal till the business is able to pay its own account. The paper, whose editor is a deaf person, bears the name "*Tidning för Iofstumma*." (Journal for the Deaf Mute). Its purpose is to take care of the interests of the deaf mute and of their advantage in general, and besides to work for the promulgation of knowledge and to gather information concerning the state of the deaf mute question, their schools, etc., in all civilized countries (whole world.) The journal is absolutely independent in every respect, and gives a true account of the real opinions of deaf mutes; it being carried on by a clever deaf person, and subject to no other control than that of the deaf editor.

The deaf mutes in Sweden also have expressed their joy in the great work of enlightenment which it has undertaken to execute, a work that perhaps can be of more use to their cause than that which is performed in a certain number of the schools for deaf mutes.

The Chair: The final paper on this topic is from Mr. Weiner.

NEWSPAPERS IN NORWAY.

BY CARL WEINER, CHRISTIANA.

In 1891 was started a paper for the deaf, named "Journal for Dove." It appears at Christiana once a month, alternately in four and eight pages, and it is frequently illustrated. The office is 8 Prinsens gade, Christiana (at Mr. Carl Weiner's) and the subscription price is kr. 1.80 annually; in foreign parts, kr. 2.50 (70 cents.)

The Chair: We now proceed to consider the concluding topic of the day session, "The Social Status of the Deaf."

THE SOCIAL STATUS OF THE DEAF IN AMERICA.

BY F. L. SELINEY, ROME, N. Y.

As a matter of course, the deaf in their earliest years are dependent upon their parents and friends for proper guidance. It is held by some that this dependence never ceases, except in degree; by others, that the character of the education shapes the social status; while a few maintain that the position of the deaf, in any given surrounding, depends entirely upon themselves. He who picks up the threads of truth running through these theories will probably be able to weave a mantle to cover all.

The deaf are very much like other people. If some of them are peculiar, it is because they evince that common trait of humanity under the disadvantage of few and scattered numbers, while the oddities of hearing folk escape prominence in the dilution of vast populations.

The deaf marry, settle down, and some rear families. Many marriages are not fruitful. In some cases the infirmity is perpetuated. But there can always be, through judicious selection, perfect immunity from deaf offspring, and the deaf still marry the deaf. As statistics go, we think, taking marriages of all kinds among the deaf, that there are many times more chances that the marriage will be unfruitful than, if fruitful, that the offspring will be deaf.

The deaf family (the parents are referred to) generally has the respect, the attention, the assistance, the natural sympathy of the neighborhood. The ideal oral taught deaf should be familiar with the local lip reading facilities; but the general fact is that the manual alphabet is soon known and used as a means of communication from neighbor to neighbor, and in all the essentials of information, as well as in some of the luxuries of gossip, it is not apparent that these deaf sustain any loss.

Society is relative, and very comparative. In some places there is no society, not even for the hearing, unless as members of the small fashionable cliques that spring up as followers of the latest fads, to the despair of their pastors and elderly friends. Here, indeed, it is not uncommon to find a deaf person, whose family affiliations or local prominence may carry him into the whirl of this sort of society whether he likes it or not. As one ascends from the valley of exclusiveness, the deaf, in common with the hearing, reach the atmosphere of the real society which charms and invigorates. The private tea party, the afternoon or evening reception, the literary meet, the church fair or sociable, the private theatricals, are all gatherings in which the deaf may, and frequently do, take part, increasing their own and adding to the common enjoyment.

On such and kindred occasions some arrangement as to communication is essential. The lip reader is accompanied by a friend who supplies the vocal

necessities, and he who has dependence upon dactylology probably has the choice of several willing hands. Where the deaf recognize their deprivation and make provision accordingly, there is no reason why, whatever the system of their instruction, they should not mingle in most forms of society, and partake in nearly all the advantages society exists to confer. It must be confessed, however, that there are conditions that require remedies. While there is a tendency to shyness in many persons about appearing in company, it is true that this diffidence is more pronounced in the deaf. This is easily intensified by neglect, unintentional though it may be, and by lack of association and training during school life. Our schools have nothing to do with the votaries of fashion, but they should accustom the pupils to association with the hearing, socially, and teach them how to derive the most profit by conduct in such company. Hearing people should be glad to use a little extra pressure and coaxing to secure attendance, whenever coyness is manifested.

It is asserted that the deaf are clannish, but experience and observation refute the charge. Who that has to do with conventions, picnics, clubs, balls, associations and the like, does not know that the number of those deaf who actually attend is very far short of what it easily could be were there any marked tendency to huddling? It is claimed that there are a thousand adult deaf in New York City. Yet the largest club of that locality has less than fifty members, and the Pas-a-Pas Club, of Chicago, claims to be the largest club in the country, with its less than seventy members. One would suppose that from the fifty thousand deaf the census gives the United States, there would be found enough to assure the weekly papers for the deaf adequate support. But it is a sorry truth that were all the actual support concentrated upon one of these papers, and outside assistance eliminated, it would be insufficient to keep the publication alive for six months.

The laws of this country are good to the deaf. They are educated at public expense; they are exempted from all civil duties where their deafness would be a disability, but they are accountable the same in other respects as are the hearing. Their friends follow them in adult life, and largely assist in providing "homes" for the infirmities of indigent old age. While poverty and dependence are the lot of a portion of mankind, and it is the privilege of the other portion to relieve, there is less call for charity to the aid of the deaf than to almost any other of what may be described as the handicapped classes. Barring accidents, the deaf of America leave the schools fitted to make their own way in the world, and they do make it. They are found in nearly all the occupations of man where deafness has not been proven an insuperable barrier; some of them are leaders in their particular callings; not a few occupy positions of wealth and influence.

The effect of the loss of hearing upon the individual is often very marked. As certain curtailments in animal and vegetable life work to bodily advantage, so the loss of a sense augments energy and strengthens faculties; and, without any perceptible strain, more accurate work is the result. This will account for the uniform successes of many of the deaf in positions to which they are not admitted without misgivings. This condition also overcomes undesirable ten-

dencies that show themselves in other members of the family. It has been demonstrated time and again that a person deaf from childhood can, under proper cultivation, reach a development superior to that of his hearing brothers and sisters, and, in fact, become practically the mainstay of the family to which he belongs.

The Chair: The second paper on this subject has been prepared for the British section by Mr. Gorham.

THE SOCIAL STATUS OF THE DEAF IN GREAT BRITAIN AND IRELAND.

BY C GORHAM, NOTTINGHAM, ENGLAND.

Mr. President, Ladies and Gentlemen:

Though highly appreciating the honor of being invited to read a paper on the Social Status of the Deaf of Great Britain and Ireland, I cannot help feeling that this subject might more fittingly have been taken up by some other deaf gentleman, with higher attainments than mine in literature and eloquence.

However, at Mr. Maggins' urgent request, as he pointed out that no other gentleman, who could claim to have a thorough knowledge of the ins and outs of our society, seemed disposed to go to the trouble from want of time or other causes, I have with the greatest possible pleasure consented to oblige him, though much pressed for time.

Much as I wished, it was with deep regret that I have found it quite impossible to get away from business, and to join with you in the happy celebration of the Second International Congress of the Deaf World.

It is indeed refreshing to observe deaf individuals or associations showing originality and breaking out from the commonplace monotony of their ordinary life by holding conventions among themselves. Assemblies of this nature, and especially the International Congresses, cannot—whatever a few prejudiced oralists may say to the contrary—do any harm to the cause of the deaf. If no harm is done by our hearing friends in holding their teachers' conventions; the clergy their congresses; and scientific and archæological bodies their periodical meetings, why should not the deaf follow their example?

This Congress is really, in the truest sense, a great social meeting of all classes of the deaf of different nationalities throughout the world, and without in any way wishing to digress, I may mention that in England there are certain persons who view the organization of the British Deaf and Dumb Association and its Congresses, with eyes askance; maintaining that such unions are little likely to effect the real object they have in view, of endeavoring to diminish the so-called clannishness which exists amongst the deaf, by the the adoption

of their pet scheme—pure oralism—and further that they tend to obviate the chances of establishing orally conducted services for the deaf.

If these well-meaning gentlemen object to the deaf uniting in social meetings of this kind, they are showing their shortsightedness by suggesting the establishment of orally conducted service, which is truly a step in the direction of clanishment!

Now to the point. The subject upon which I am about to address you, might perhaps have been, with advantage, more fully treated, but this would have rendered this paper too voluminous, and I am not forgetting my foreign co-workers who have similar papers to read.

The first question I am asked is:

How the British deaf are received in society?

As far as the aristocracy and middle classes are concerned, my reply is "Very fairly;" but not so as regards the working classes, among whom, rather the reverse is the case.

In the higher classes, the deaf are now far more highly educated and trained to the duties of the functions of our society, than was the case formerly, providing, of course, that they are fitted for the purpose mentally and physically. Much, however, depends on the deaf individual himself, as to the extent to which he may be sought after by society in the higher classes, which is so exacting in its requirements and etiquette.

The three great points which I consider to be most essential for a deaf lady or gentleman to hope to maintain a footing of equality with their more fortunate brethren are:

(1) Education; (2) Conversational capacity, and (3) Proper knowledge of the tone and manners of good society.

Formerly, before the means of educating the deaf were discovered, the deaf were considered veritable idiots, and terrible social burdens and nuisances. We can well imagine the anguish of families in knowing that they had amongst themselves, members utterly devoid of one of the greatest blessings Providence has bestowed upon men, the faculty of hearing, and there being no means of educating them, these unhappy wretches were shut up in rooms apart, so that they might not be seen. There are even recorded cases of the deaf being chained up like dogs. How to put them away or to get rid of them was then a terrible puzzle to society.

Even in the early part of this century, long after the discovery of the means of educating the deaf, thanks to Abbe de l' Eppe, Thomas Gallaudet, Thomas Braidwood and others, the prejudice against the deaf was very marked.

I may give you an instance of a case, which, though authenticated, is very little known.

In the South of Ireland there was a Squire who had a lovely girl born to him, and her mother died soon after. Naturally, the father was devoted to the baby girl. As she grew into childhood, however, she was discovered to be deaf. Though passionately fond of her, the father, from sheer and cruel prejudice, recoiled from the sight of her, and as the girl grew up into a fine young

woman, the more repugnance the father felt to her presence, until he could bear it no longer, and had her kept closely confined to the kitchen and would not allow her to join her brothers and sisters in his private rooms, nor, if he could help it, rest his eyes on her.

By and by she was suddenly taken ill, and with a natural instinct, she broke away to regain, if possible, her father's love and sympathy, only to be roughly repulsed. One day when she showed signs of dying, her father deliberately turned out the servants, locked the door and took away the key, despite the tears and entreaties of his servants and others. Meanwhile, moans of the dying girl could be distinctly heard, but the hardened father remained obdurate.

At last the door was unlocked, and when her father made himself sure that the girl was beyond help, he allowed the rest to enter.

The agonizing scene of the poor girl in her fast ebbing life, when she, with her outstretched arms, made feeble signs to her father (Should he thus be called?) to embrace her for the last time * * * * * Well, let the curtain fall.

There are still a good many people in our country who shun the deaf altogether. I have had one or two experiences of this kind. When applying for apartments in a certain city, the landlady declined to entertain me on the ground that "it would be a source of great trouble to her and her maids to correspond on paper regarding my wants!" Needless to say, I took care that none of my friends went near her. Another was a Midland rector on whom I first called, on an introduction from a friend, some twelve years ago. He seemed at a loss how to entertain me, and could never understand how I could feel contented in spite of my affliction, and ended by giving me such unnecessary advice that I got up in disgust and left the house, never to repeat my visit or to his attend his church.

So much for modern ignorance and prejudice, which is, happily for us, now exceedingly rare.

Much depends, as I have said before, on the conduct and behavior of the deaf mutes themselves, whereby they can endear themselves to families and their friends according to their temperament. The most difficult thing for a deaf caller is to avoid remaining too long in the drawing room, and another, to find topics for conversation suitable to the peculiarities of his hostess.

The popular deaf persons are those who when calling only remain a few minutes, where the persons called upon are comparative strangers; all that is done is merely to pay compliments, remark on the chief topics of the day, and then retire as gracefully as possible, unless requested to stay. People are often needlessly nervous at first receiving any one whom they must treat in the least degree differently from the conventional run of visitors, and by speedily relieving them from their imaginary dilemma, misgivings may be allayed as to how they are to entertain such "awkward callers." For let it be remembered that a large proportion of ladies, especially the elder ones, have a great objection to writing on paper. Advocates of pure oral system need not

jump at this declaration and say, "That is just why I have so constantly urged the advantages of the pure oral system."

On the contrary, I find that all my born deaf friends who can speak orally well, will not speak before so many people, and especially at dinner parties, preferring to use the simple pencil and paper, for the very reason that they are conscious that they are apt to speak far too loudly to be agreeable, or make slips in their pronunciation which would at once attract attention. Still, I wish it to be understood that I am entirely in favor of the deaf being educated on pure oral lines, whenever it is possible, as it comes in exceedingly useful at garden parties, picnics, and when too dark to read and write.

With semi-mutes this is very different, for having acquired their speech before they lost hearing they can manage to converse fluently without any fear of making themselves ridiculous before the company.

When one can dance well, hunt and shoot, and, above all, possesses the gift of conversational talk, he gets on very well indeed with society in general.

Deaf ladies are often exceedingly popular and much sought after at such gatherings as these, and especially by the elderly gentlemen, who find, as they have personally told me, a really delightful contrast in conversing with the deaf ladies after the slow conversation with hearing visitors.

Where a deaf lady or a deaf couple happens to be "at home," some hearing people are apt to err on the etiquette side, and sometimes give rise to unpleasant comments. As I have pointed out before, several ladies object to go to the trouble of conversing in writing with their deaf callers or hostesses, and it is on this score that these people feel so reluctant to make calls, though forced to do so by the stern conditions of the code of good manners in society.

Still, on the whole, I think that as for the impressions that deaf people receive scant courtesy at the hands of the majority of hostesses and their families, it is more imaginary than real. Such a state of things may exist, where the deaf individual is too stupid to see "the hint" that he or she is not wanted just at present, for, like ourselves, people are sure to be tired and wish to be left alone every now and then; a well trained deaf visitor is careful enough to study these facts and amuse himself or herself in other ways, meantime.

"THE DEAF AMONG THE WORKING CLASSES.

Having purposely lived for a year or two with a most respectable working family, with a view of making myself more intimate with their social routine, I find a very marked difference between the high and working classes, and do not now wonder why the working deaf people complain of their being, as a rule, shunned by their hearing neighbors.

The real secret lies in the fact that if the working men and women cannot read or write properly, they are too much occupied with their daily routine of work to afford time to entertain their deaf friends, except during meal times and on Sundays, if they are so disposed to do a little to amuse their guests.

What struck me very much was that the pure oral is much more favored by the working classes than the higher classes. Whenever I went to see the deaf people at their houses I found that when they could speak orally they

were spoken to, i. e. lip reading, more than on the manual system by their hearing friends and neighbors. The contrast is very curious.

Do the deaf superiors as a rule shun their deaf inferiors?

This is unfortunately too true, but the blame lies in great measure on the deaf of the lower classes themselves, and more so on their teachers and missionaries for not training them to treat their superiors with due respect, in accordance with the custom of the land.

The aristocratic deaf are obliged to be very careful how they encourage their deaf inferiors to speak with them or call at their houses, should they be so disposed to show their sympathetic help.

From want of proper training at their schools, the deaf in the lower classes acquire very bad and almost unbreakable habit of "cheek" and insolence to people who are above them socially.

Thus when one sees you walking with a lady on the other side of the road or talking amongst a party of ladies and gentleman, he will frequently cross the street and slap you on the back or arm, and greet you with the words or in the rough sign language, so objectionable in its aspect: "Are you deaf?" "I am." "What school were you at?" and so on.

And instead of taking a gentle hint that he is not wanted, he will either remain and talk familiarly to you, or walk alongside you, while you, in disgust, are forced to tell him plainly that he is not wanted, and a volley of abuse follows you, and if he does find out who you are he is sure to spread reports of slanderous character among the deaf of his own class.

The only possible remedy for this unfortunate state of things, is that all deaf children of the lower classes should be carefully trained at their school to cultivate good manners and behavior in public, and above all show their respect to their social superiors. They also should be taught the proper form of introduction, and that they cannot expect to introduce themselves to those above themselves.

No child born of good family should be allowed to become a private pupil at an institution where children of lower castes are taught, any more than a hearing child is sent to a school where he will associate with those beneath him.

If these suggestions were adopted, I am certain that in the near future the so-called "snobbishness" would entirely disappear. For we must not indulge anything in a deaf child or adult, simply because he is deaf; he *must* be taught and trained on the same lines as hearing people.

Many missionaries of Adult Deaf Missions make unpardonable mistakes by dictating too much to the "deaf swells," as they are called in England, should these swells feel inclined to frequent such missions—such as hints that they need not look too much above their similiarly afflicted brethren and so on.

Consequently the "swells" look on the missionaries with contempt and pity at their ignorance, or presumption that they are on an equality with themselves. The natural consequence is that the Adult Societies not only lose their immense influence, but the chances of getting their well-to-do friends to become subscribers or take an interest in the mission work.

"ARE THE DEAF INCLINED TO SHUN SOCIETY? IF SO, WHAT IS THE
REMEDY?"

On this matter there appears to be a divided opinion. Some say, "Yes, as a rule;" others say "No."

I am inclined, after fifteen years' experience amongst all classes of the deaf, to say "No, in the case of the deaf in the middle and higher classes," but, "Certainly, yes, as regards those of the working class."

In the higher classes, the deaf being of somewhat a sensitive temperament, are most particular as to what families they shall visit or receive. As I have already explained, the deaf are most averse to keeping up acquaintanceship with people who do not appear to care for them, or show a disposition to avoid conversing with them; while they take good care to cultivate friendship with the other section who are disposed to receive them with cordiality, especially when making calls. Still, on the whole, these deaf do not as a rule shun society, as is the general impression.

The deaf of laboring or artisan classes are more or less clannish, and really shun the society of their own hearing people, unless they happen to be courting a hearing person, in which case they are much better off than the rest, but this is very rare.

Wherever you go, you will notice, in our own country, that the deaf of the working classes congregate together at one of their own houses, or in a public house, night after night, after their day's work is over.

This need not be wondered at when we remember that the men of the working classes, as a rule, prefer to spend their spare time at their clubs or public houses, and to leave their wives or elder daughters to do their housework or gossip among themselves as may be the case, while their children may be seen playing together in the streets.

As I have pointed out before, orally taught deaf will get on well with their hearing neighbors, simply because their parents, brothers, sisters and friends *will* talk to them *a la* lip reading, and the deaf themselves are not so sensitive as those in higher life. This is most noticeable in Nottingham. I have observed young deaf youths and girls who have been taught in the Board School Deaf Department there, converse remarkably well with their hearing companions not only when out walking but with work hands also.

I am asked if there is any possibility of a remedy. I should say "Encourage the oral system in every possible way *whenever possible*—where there is a chance of a deaf pupil remaining at school for say six or seven years, and they show an aptitude for picking it up;" but I cannot but strongly urge the general adoption of the combined system in all cases where children are backward or, rather, not more than usually intelligent.

Libraries should be established in every institution and school, and this without any stint whatever as regards the unlimited supply of suitable books of all kinds, with plenty of geographical maps, as well as astronomical and scientific researches added.

Suitable prizes of good value should be offered periodically for essays on what the children have previously been reading.

Cricket and football should be encouraged in every way as they are in all our universities and public schools, as I notice that deaf pupils after once acquiring the art of wielding the bat at cricket, or the art of attacking or defending at football, invariably when they leave school join hearing cricket and football clubs much to their advantage and benefit, as there they are constantly brought into contact with their hearing comrades. I have many pleasant reminiscences of the days when playing with crack teams of the deaf, as well as having formed many charming friendships through introductions arising out of my connection with them.

During winter time each and all institutions ought to hold special reception or party days, by inviting hearing young people and children to mix with the deaf pupils, and to promote more unrestricted social intercourse.

Alas! our institutions are so very backward and conservative in character that I very much fear it will be generations before we can ever hope to see the deaf of our working class on a better social footing.

"How do the laws treat them? Do they enjoy the same civil rights as hearing citizens?"

Our deaf are on equal footing with others as regards their civil rights; there is nothing to prevent their transacting business, forming legal contracts or pursuing each his own trade or business. Many deaf persons own property and houses, and even mansions and estates.

A deaf man may inherit by lineal descent a peerage, baronetcy, even be created a knight, or take clerical degrees as in the case of the Rev. R. A. Pearce, of the Winchester division.

"Any exemption on account of deafness?"

There is an old act still in existence which treats the uneducated deaf as imbeciles and not responsible for their actions.

This, by a piece of legislative wisdom, means that none of our deaf can be created king or queen, even by rightful descent, a barrister, a solicitor or even a doctor. Nor can he become a member of parliament, or sit in the jury box.

The deaf as tax payers and voters.

Our deaf as soon as they become owners or tenants of lands or premises, become ratepayers or taxpayers and have all the privileges and duties arising therefrom as if they were not deaf. Needless to say, it is very seldom we hear of a deaf person abusing those rights.

A deaf householder or landowner may, if he so desires, vote at all political, municipal and council elections. He may even speak or discuss the questions appertaining to such elections. At the last general election in England, a Nottingham deaf voter, through a hearing friend, put a few questions to one of the candidates for that borough, with the result that almost the whole of the deaf voters of that town voted for him and had the satisfaction of seeing him duly elected.

"What effect has marriage with the hearing on their relations with society in general?"

A greater proportion of the deaf in higher life marry hearing partners with the result that their social position is considerably advanced. For by do-

ing so the deaf are enabled, with the aid of the hearing partner, to get on more quickly with others, when visiting or attending balls or dinner parties, than would be the case were the couples both deaf.

Of course there are several couples who are both deaf, and they really get on very well, indeed, all things considered.

It has been said that a marriage between a deaf person and a hearing person generally results in an unhappy afterlife. This is true in one or two cases that have come under my own observation; but these were entirely due to marriage being too hastily undertaken, and the fact of one party being deaf was not in any way responsible for the unfortunate aspect of affairs.

In the working classes the deaf intermarry to a very large extent, and, I must say, with the happiest results in nearly every case where marriages were solemnized at a proper time, when all the parties could afford to keep themselves comfortably. As for the offspring, I have only come across *three instances* where deaf children were born as a result of intermarriage.

Whether the deaf in the working classes marry hearing persons or intermarry amongst themselves, makes no difference whatever as to their social status; such is the result of my own personal observations.

The indigent deaf.

This is, I believe, fully described by S. Bright Lucas in his paper on another subject, which is, however, purely local (London), so I will leave that to him.

I may, however, make a remark that the British Deaf and Dumb Association has devised a scheme which will come up before their confreres at Swansea, in August next, whereby a "Pension Fund" will in all probability become an established reality, and should, so I confidently anticipate, be a great boon to the indigent deaf out of London.

Deaf criminals.

In comparison with the criminal classes of Great Britain and Ireland, the proportion of deaf criminals is very small indeed, a fact that must be regarded as most gratifying.

Of course we cannot expect any country, home or foreign, to be totally devoid of deaf criminals.

The principal offences committed by our deaf appear to be vagrancy, stealing from shops, being in enclosed premises with felonious intention, poaching and drunkenness.

Only two cases of forgery by deaf persons in recent times have come under my notice. Obtaining money for charity purposes by false pretenses, is a very favorite method adopted by our deaf who have no notion of an honest life, and so cunningly is it practiced that it is very difficult indeed to detect them.

A deaf man was arraigned on his trial at the Leicester assizes held early this month for the attempted murder of his wife, which ended in his being sentenced to five years' penal servitude.

A somewhat similar case occurred in Armagh, Ireland, a year or two since. After a long trial the jury acquitted the deaf mute, partly on the ground of his want of education.

A head master and missionary of a Midland town, remarked to me only the other day, that "After trials in which I have been engaged and put the deaf off, I have called lawyers' attention to the existing act regarding the deaf being classed as imbeciles, and they said yes, if we had got a conviction you could have got it quashed, eh?"

This of course only refers to the uneducated deaf and it is satisfactory to note that our laws treat such deaf criminals exactly in the same light as if they were hearing. And let us hope that with better education and better management of our institutions and schools, we may look forward to a time when we shall be able to chronicle the fact that the deaf are far better off from a social point of view, and where there will be a smaller proportion of indigent persons and criminals among their numbers than at the present time.

The Chair: The paper that follows is presented by the French section and will be delivered in signs by its author, M. Genis, President of l'Association Amicale des Sourds-Muets, de France.

THE DUTIES OF SOCIETY WITH REGARD TO DEAF MUTES AND RECIPROCALLY OF DEAF MUTES WITH REGARD TO SOCIETY.

BY M. HENRI GENIS, NANTERRE-SEINE, FRANCE.

[Translated by Mr. Thomas Francis Fox.]

Gentlemen: The majority of deaf mutes seek the society of their companions in misfortune, who have the same medium of communication and almost the same tendencies.

The rest, but few in number, often frequent the society of hearing and speaking people; but they are not the only intelligent and well-informed deaf mutes who can get along in this way.

Deaf mutes educated by the method of the Abbe de l'Epee, are very much superior to those instructed by the new method, consisting in their learning to speak, as is proved by Berthier, Clerc, Massieu, Lenoir, Pelissier, and others.

In general deaf mutes are disposed to frequent the society of their associates; for the reason that they understand each other more easily and more quickly. It is Nature; there is not and never will be a remedy for this habit.

Deaf mutes are controlled by the same laws as other people; there is no exception for them.

They enjoy the same rights as citizens as those who hear and speak. They can vote, make contracts, equally pay taxes, and can own real estate.

Marriage between deaf mutes produces much happier results than those between deaf mutes and hearing persons; yet there are a few rare exceptions.

Unfortunately there are more indigent deaf mutes than there are those in easy circumstances; this is the result of so little communication with people who hear. I believe it will become necessary for deaf mutes to frequent the society of the hearing in order to be able to obtain a comfortable position.

In France there are but few deaf criminals; these are only deaf mutes who do not frequent any society and are isolated; for this reason they have no idea of propriety. As hindrances to the commission of crime I believe it will be constantly necessary to have them associate with good company, where they will learn many things that will put a stop to their evil doings.

That the deaf mute has the right, and the sacred right, to an education and to encouragement, is happily a truth that does not require demonstration.

Who would deny the rights of the deaf mute population? Could any one do so without denying the rights of humanity? The misfortune of his birth, the injury of nature, his moral and intellectual debasement, his sufferings, his weakness, these are his claims. Do you recognize them? Alas! are they not most real and of the most honorable nature?

Member of society and child of the great human family, the deaf mute invokes in the name of the dignity of his nature, the tacit agreement which assures him aid and protection. Yes, I repeat in the name of the dignity of his nature, for the more that this human dignity in him is hurt, unknowingly, the more does the derogation of God from the good laws of our creation seem palpable. Moreover he has a right to whatever in our fraternal benevolence would make him forget this seeming injustice. And if, in accordance with the sacred and eternal law which we carry in our own hearts, assistance is everywhere due to those in danger, aid is due to the weak, refuge to the lost traveler; with all these claims society does not need to be reminded of what is due toward the deaf mute.

M. Chamberlain, at the Congress of Deaf Mutes, in 1889, remarked that "at the close of his studies the young deaf mute seeks everywhere the society of other deaf mutes." This proves that they understand each other, and they get together. Without ceasing to meet his brothers in misfortune he should still, nevertheless, seek the society of people who hear and speak. It would then be more easy for him to seek aid, assistance and counsel. Such contact would not only lead him to assume the manners of speaking people, but would extend the circle of his acquaintances, and, in consequence, be very profitable to him.

He needs, then, instruction because he is ignorant; education, for he must live in society with us; and it is only in this way that his destiny would be put under the safeguard of laws, and his misfortune under the tutelar protection of the noblest and best sentiments of our nature.

These, gentlemen, are the motives which should pledge you not to forsake the deaf mute. For, it has been said many times, it is not merely a question of relieving the physical needs; the object is to create in him intellectual life, to introduce him into the dominion of thought, and everywhere to trace out a road to his heart, and there open that mysterious source so full of all the feelings and affections which appear so strong on the exterior. And when the duties of society with regard to the deaf mute are not founded upon strict right, the mere picture of his misfortune will not suffice, in itself, to serve in bringing us to them.

You see, he is brought into the world presenting only the exterior image of a man. He is a living marble beneath which a material life circulates with blood. But his soul, breathing the divine emanation of the Creator, his intelligence sleeps enveloped in the shroud of a sleep of a living death; meanwhile, he grows, but deprived of hearing and speech and unable to acquire ideas by himself, he vegetates alone in a sphere of abjection and humility, scornfully excluded from the social banquet of life. He is unmoved in the midst of universal motion and to the general nature of things. He rots in stupidity, and still continues in the bosom of the nation reputed to be the most liberal and the most Christian, a sort of public slave and imbecile from whom we flee; and there is not even a tender mother who does not do violence to her caresses and affection in order not to hurt the sight of the multitude by the spectacle of this infirmity!

Deaf Mutes and Reciprocally of Deaf Mutes with Regard to Society.

Meanwhile adolescence reaches him and with it imperious needs; it is then that without education the real nature of the deaf mute develops like vigorous vegetation, and takes its bent according to the measure his passions develop. Do not flatter yourself that you can diminish his pride, bend his resisting will or overcome his habits. If you wish to calm the storms of his heart and prevent disorder, hasten to tear him away from the violence of his instincts and from the control of an imagination totally disordered; hasten to disclose to him human and divine laws with all the energy of moral authority, if you do not wish him to become a new misfortune for his family, a plague for society.

Whether wicked or ignorant, he will excite fear, because we dread anyone who ignores the responsibility of his acts; weak and apathetic, his life will pass away unnoticed, as the fancy passes, under the derisive safeguard of his indifference and inexperience.

And here notice, gentlemen, how in these later times the ill fortunes of the deaf mute is aggravated in the midst of us by the same fact of the conquest of civil and industrial liberty.

Formerly, when he lived like other men under the regime of bondage, it was equality for him. But to-day, under the strong empire of laws, we enjoy the benefits of a liberty elevating anew the dignity of the people, even passing over the rustic roof, and giving to the artisan civil and political rights, whilst the deaf mute ever remains behind. Gentlemen, shall we suffer this? Shall we live in the midst of these numerous benefits without profiting from them? No, gentlemen; on the day when bondage was abolished, society corrected the strict obligation to protect equally all its members, and equity demands that she make every effort to raise all to the enjoyment of that liberty.

The eighteenth century closed in the midst of political convulsions. Two men at that time chanced to meet, endowed by Providence with an immense love for liberty. Both had received from Nature a tender and exalted soul, a rare sagacity, a genius equally active and persevering: one, however, was very affable, the other very serious; the former received in his school room, with modesty, ambassadors and kings; the latter, though less honored, was much more proud of his glory. These were L'Abbe de Epee and L'Abbe Sicard. L'Abbe de Epee lived to pass his life as a river whose waters flow peacefully between the shores of happiness. The life of the Abbe Sicard was more stormy; he was violently snatched away by the Revolution from his adopted family; he was thrown into a dungeon, exiled. Such were the two men, the choice of God for the execution of His designs in favor of a class so long orphaned. Without being aware of any of the efforts attempted before them, both took to the work with courage, and filled up in a few years the abyss which 5,000 years had hollowed out; they really created a new language for deaf mutes; moreover, the unfortunate mothers of these wretched beings whom Providence had visited so cruelly, believed that they had obtained everything; and pressing upon their disconsolate bosoms the infants who had not yet heard their dejected sighs, the parents mixed with their caresses a ray of hope, and had faith without temerity, that they would in time be consoled in the misfortune of their fertility.

How powerful are religion and society to preserve them, to support them, to stretch forth to them a generous hand ! To educate them is to win them for civilization; we may say more, for heaven. No other victory can be more beautiful, more noble and more durable.

Let us continue, then, to gather these errant intellects, exiles and recluses even in the midst of society. They only notice the surfaces where they cannot be reflected, no heart is able to understand them. It is only in the bosom of an institution as large in numbers and as flourishing as possible, that their spirit awakens and their heart fires itself, and that we succeed in restoring the spark of life, often slumbering under a cinder already cold and inactive. Let us hasten, then, to pour into the hearts of these unfortunates the fertile seeds of virtue.

My personal opinion is that it is necessary to encourage the formation of Associations of Deaf Mutes wherever experience makes it necessary.

The Chair: The discussion of the Social Status will close with a paper by Mr. Watzulik, representing the German section.

THE SOCIAL STATUS OF THE DEAF IN GERMANY.

A. M. WATZULIK, ALTENBERG, GERMANY.

[Translated by Mr. G. W. Veditz.]

"How are the deaf received in society?"

Intelligent deaf mutes are received without hesitation if certain conditions are complied with; but without exception they are given no voice or seat in any governing body. In society at large the intelligent deaf are certainly accorded the same reception as the hearing, but the less intelligent are ignored altogether and treated as inconvenient fellow-creatures. As a consequence they constantly seek solace in the company of the deaf or remain solitary.

"To what extent do they mingle with the hearing?"

Answered above.

"Are the adherents of any particular system (political?) favored, or have they any advantage over the adherents of any other systems?"

If this question relates to politics, I am in a position to say that of the great body of German deaf mutes about ten per cent. have *some* understanding of political questions, but their number is so small that they are incapable of exerting any appreciable influence upon public opinion. Very few of the deaf comprehend the spirit of the times, and conduct themselves liberally in the best sense of the word. No one is favored, not even he who is groping about in political darkness. The great mass of the populace still regard the deaf as an insignificant appendage to society.

"Are the deaf inclined to avoid society in general?"

Yes, provided they feel that they are slighted. But their own defective and incomplete education is the strongest reason why they shun society.

If this is so, to what do you attribute the inclination and what is the remedy?

The only possible remedies are for the state to show greater interest in the deaf than heretofore; for the teachers to be more sympathetic; and for the trustees of all deaf mute associations to take steps to have delivered every Sunday, or every other week, popular lectures. A closer affiliation with society at large is absolutely necessary, if favorable results are to be obtained. In Germany two great movements are specially conspicuous; the movement in the interest of the military, and that in the interest of the church. Both these movements hinder the state doing more for the deaf than has been the case. Most teachers think they have done their duty when they have given their daily two or three hours of instruction. It never occurs to them to give lectures to pupils and graduates, with a view of making their entry into practical life less difficult, and of giving hints as to advantageous conduct in society.

The next German national deaf mute congress will undoubtedly exert

itself in the direction indicated above to secure some amelioration in the lot of the deaf.

THE DEAF AS CITIZENS, AND HOW THEY STAND.

There are very few among the deaf of Germany who, using their natural and acquired gifts to the utmost, are able to employ their talents in the most diverse directions. As citizens, these deaf mutes have won a most respectable position. Some are even known as heads of large industrial concerns.

Others, who are only blessed with moderate capacity, can of course never go beyond the sphere of the ordinary citizen, and must remain subject to guardianship. This applies especially to those deaf mutes who belong to the laboring classes.

But no deaf mute has risen so high as to hold, as citizen, seat and voice in some governing corporation. Therefore the only course left is to discuss publicly some burning question, or to arouse the attention of the public. But this has been very seldom done.

But to secure at least some influence upon public opinion, the German deaf mutes have hit upon the happy plan of enforcing the necessary attention and consideration by means of petitions and articles addressed to high authorities, parliaments and newspapers.

Still, as long as the German deaf mutes have only a meager influence upon public opinion and the authorities, all such efforts are mostly unsuccessful. To open the way in this direction there was called into existence last year a German national deaf mute congress. And in fact the public has given some attention to the efforts; that is, the discussions of the congress. It is self-evident that the intelligent deaf are still active, and use every opportunity that offers to assert their rights as citizens in a manner still more marked. A not unimportant factor in giving proper status to questions of citizenship are, without doubt, the lectures in associations and clubs. These are as yet a question of time. Much, therefore, yet remains to be done.

Among hearing citizens themselves, intelligent deaf mutes are treated with respect and even some consideration; but still they meet very often with prejudice, so that most of them, in spite of their intelligence, have to contend with disheartening difficulties, and make but slow progress in the battle of life.

The Chair: The programme, as scheduled for to-day, is completed, and we shall now adjourn till Thursday morning, when the second session will be opened at 9 o'clock.

THE BANQUET.

By 9 o'clock in the evening of Tuesday, July 20, a large number of guests, who had been invited by the Pas-a-Pas Club of Chicago, had assembled in the observatory on the twenty-first floor of the Masonic Temple, in Chicago. After some short preliminaries, the company formed in procession and marched to the magnificent banquetting hall of the Temple, where covers were laid for four hundred. In addition to the flower of the American deaf world, there were present representatives from England, France, Ireland, Germany, Sweden and Canada—the common language of all on the occasion being that of signs.

At each plate rested an engraved card, bearing the American emblem and a medalion of Columbus, and containing the

MENU.

Little Neck Clams.		
Consomme De L'Epee.		
Olives.	Celery.	Salted Almonds.
Baked White Fish.		Bechamel Sauce.
Potato Croquettes.		
Sweet Breads a la Gallaudet.		
Asparagus.	Kendall Green Sauce.	
Fillet of Beef a la Clerc.		Mushrooms.
World's Congress Punch.		
Broiled Spring Chicken Toast.	French Peas.	
Lobster Salad a la British Empire.		
Parisienne Ice Cream.		Assorted Cakes.
Cheese.	Bent's Crackers.	
Coffee.		

TOASTS.

Master of Ceremonies	- - - - -	E. A. Hodgson.
	"From feast of tongue To feast of mind."	
The Pas-a-Pas Club,	- - - - -	G. T. Dougherty.
"Hands that the rod of empire might have swayed Here at our elbows stir the lemonade."—Holmes.		

- Pioneers and Benefactors, - - - - - Henri Gaillard.
 "I am no orator, as Brutus is, but as you
 Know me all, a plain, blunt man."—*Shakespeare.*
- Our Foreign Brethren, - - - - - Francis Maginn.
 "I know no north, no south, no east, no west."—*Clay.*
- Silent Brotherhood, ... A. G. Draper.
 "In faith and hope the world will disgrace,
 But all manhood's concern is charity."
- The Volapuk of the Deaf, - - - - - G. W. Veditz.
 "And Thought leapt out to wed with Thought,
 Ere Thought could wed itself with Speech."—*Tennyson.*
- Our Schools and Colleges, - - - - - E. M. Gallaudet.
 "That which they have done but earnest
 of the things that they shall do."—*Scott.*
- The Congress and American Association, - - - - - D. W. George.
 "Measures, not men, have always been my mark."—*Mason,*
- The Press, - - - - - J. L. Smith.
 The Press—The champion of individual rights,
 the mouthpiece of public opinion, the con-
 servator of national prosperity.
- The Ladies, - - - - - A. L. Pach.
 "Without the smile from partial beauty won,
 O! what were man—a world without a sun."—*Campbell.*
- Chicago's Pride, the Fair, - - - - - R. P. McGregor.
 "Only the brave deserve the fair."

"Good night! Good night! Parting is such sweet sorrow,
 That I shall say good night until it be good morrow."—*Shakespeare.*

After the removal of the covers, Mr. Edwin A. Hodgson, the toastmaster, opened the speech making by reference to the cordial feeling existing between the deaf of all countries, and especially in America. He congratulated the people present upon the fact that the deaf education knows neither North and South nor East and West, and no matter from what section of the country the deaf hails he is nip-and-tuck with those present from the other parts.

The toastmaster introduced George T. Dougherty, President of the Pas-a-Pas Club, who began by quoting:

"Hands that round the empire might have swayed
 Here at our elbows stir their lemonade."

Elaborating on the quotation, he maintained that club life promoted unity of purpose, maintenance of social intercourse, advancement of mutual interest, and a conglomeration of all that

tend to produce perfection, and helps to forward the reputation of the deaf as men and citizens, friends and helpers.

Following in regular order, the other toasts were given and responded to in accordance with the programme; the flow of wit and eloquence continuing well into the early morning, when the gathering dispersed with a closing cheer for the Combined system of deaf mute education.

SECOND DAY.

Thursday, July 20, 1893.

At ten minutes past nine o'clock, a. m., the large audience in attendance was called to order by President Dougherty, who invited Rev. Job Turner, of Virginia, to offer prayer. Upon its conclusion the regular programme of the day was opened.

The President: We shall begin to-day's proceedings with the consideration of the question "Should the Deaf Marry the Deaf?" which will be opened with a paper by M. Jean Olivier, of Ajén, France. In his absence M. Genis will interpret it in signs.

SHOULD THE DEAF MARRY THE DEAF?

BY JEAN OLIVIER, AJÉN, FRANCE.

[Translated by Mr. T. F. Fox.]

It is with the certainty of not being contradicted, that in replying *yes* to this question, I answer for the great majority of the deaf mute women of France.

Yes, every deaf mute no matter of what country, condition or profession, able to support the happiness of a household and of a family, should, if he wishes to marry, seek in preference for a deaf mute woman agreeable to his affections, his character and his aspirations.

To the present day in our fair France, but few have treated of this question, and it is not thought of, further than in some special statistics of professors of medicine, more or less worthy of notice.

Ever since, for instance, the absurd error, that marriage between deaf mutes perpetuates their kind, has disappeared by degrees from among us, all those who incline to this feeling very often put themselves to trouble in seeking for that which comes to naught, save in the long run.

This matter meets with much greater attention among male deaf mutes than among the female, and for a cause.

It is in the instruction given to this end, instruction absolutely against nature, due the *religieuses*, who, throughout France, are almost their sole teachers.

But how can we expect from these teachers, who, themselves, under a pretext of a vocation, to discuss at any length from without, on the subject unknown to them—the first of the duties that God has imposed upon man

and woman? For them, earthly life is but the space of a night, after which they are to rise to eternal day! With them the world is simply a side scene that leads to the realms of Satan! With them, moreover, beyond the refuge of single life, there is no salvation!

Are they willing to instruct their pupils in other things which are a part of their proper life? No, much less to know their very beginning. Moreover, shall we dare to expect from them that which we desire, when they do not see that our sisters are weak creatures, useless to society? Indeed, far from disposing them to marry deaf mutes, they do all that is possible to give them an aversion for the only companions that God, in his all-powerful goodness, has reserved as our consolation in this world.

It is also the outcome of this thoroughly mystic education, received by female deaf mutes in our establishments, that they are all devotion for the asylum, or to be closed up in the home of their parents, guarded from all deaf mute company, which they are led to dread as a serpent, and where they live and die in musty celibacy (*moiseure celibatrice*).

Why, are there not here and there rich heiresses, young women with intelligence and pleasing disposition, who would have made the supreme happiness of a household if they had been trained to that end?

The war is already begun among us against these asylums, by the champions of the young generation of silence. Some of them demand their radical suppression, others, less rigorous rules; it seems to me that the whole world will be in accord in obtaining simply a general reform and a rigorous surveillance to begin in the first place with the instruction in the institutions, where we alike find the result and the cause.

Many other obstacles present themselves to union between deaf mutes, especially among the poor: such as the lack of a good trade to assure a living; the difficulty of communication where isolation longs for company; the stupid prejudices of some parents, especially among the rich, who by usage are ashamed to marry their daughters or their sons to a poor workingman or workingwoman, no matter how intelligent or honorable they may be!

Among French deaf mutes it is very rare to find cases of the transmission of deafness. I will even venture to affirm there are only two per cent., and still many are only from accidents common to all the world. In general, their children speak and hear, and, at the age when their like who hear and speak, can with difficulty stammer "papa," I have seen one of precocious intelligence express itself in signs to its mother, and I can affirm that all their children are of superior intelligence.

In our country we see often enough, deaf men marrying hearing women, and hearing men marrying deaf women; in the first case the proportion does not exceed three per cent., and in the second two per cent. Still, such cases are nearly always exceptional, due to vicinity or from a common sympathy dating from childhood; but such alliances are by no means sought after on either side.

The domestic life of deaf mute marriages, which are the result of a reciprocal affection, glide along in touching harmony; while separations and

divorces are not unknown among them, these are always only the result of a marriage of convenience; that is especially noticeable in mixed marriages.

In the large cities marriage is easier for deaf mutes than in the rest of France, because there are greater numbers; they can meet oftener and learn each other's character, while those in the rest of the provinces find themselves considerably scattered about, and their meeting often depends on chance.

Without wishing to force my opinions on that difficult and delicate question of the marriage of the deaf to the deaf, I would repeat that when each may be free to follow the sole inspiration of the heart, the opinion dominant in France is that all deaf mutes, whose position in means or whose moral and social situation permits them the happiness of a family, should, in preference, set his eyes on a deaf mute agreeable to his heart's desires; that only, in my opinion, will be real happiness when they give themselves to one another sincerely and without reservation.

I do not wish to close without pointing out the erroneous theories of Prof. Bell, who would have a law passed preventing marriages between deaf mutes in order to prevent the creation of a race of deaf mutes. Nothing exists to sustain the unrivalled fancies of such pretended *savants*, neither experience nor conclusive official statistics, while for us, the examples which we daily show them is the best possible contradiction.

One word more; if it is permitted for me to offer a suggestion that in France, and in countries which find themselves in the same condition, it would be desirable to see the creation of secondary establishments for deaf mutes, where they may perfect their training and become familiar with the exigencies of modern life, towards which people everywhere are becoming inclined to prepare them, since up to this time, those who leave our institutions—leaving between the ages of fourteen and eighteen years—have under the arm a catechism and a first year's history, as though these weapons were sufficient to provide bread for the rest of their lives.

The President: Mr. George, the representative of the American section, will deliver the next paper, and, by request, Mr. Fox will read it orally.

SHOULD THE DEAF MARRY THE DEAF?

BY D. W. GEORGE, JACKSONVILLE, ILLINOIS.

The great majority of the deaf answer this question in the affirmative. The large number of intermarriages among them speaks their sentiments in no uncertain tone. Latterly philosophers under the lead of Dr. Alexander Graham Bell, have questioned the wisdom of this predilection on the ground that there is a strong tendency in the deaf to transmit their deafness to their offspring, which, if unchecked, would result in a deaf variety of the human race.

A small percentage of the children of deaf parents do inherit deafness; the cases are confined chiefly to the children of parents who were born deaf,

and to families in which there is a general run of deafness. The deaf get enough observation of the results of marriages between the deaf to forecast to their own satisfaction the probable results of their own marriage. They observe that the children of deaf parents, with very rare exceptions, are all able to hear and speak. In schools where large numbers of them are congregated they think it worthy of remark for the parents of one of their number to be deaf, while for two, three or four to have the same hearing parents is held to be comparatively common. There is in the Illinois Institution a whole family of three children, and another whole family of four, all of whom were born deaf. Their parents all hear perfectly, and were not related before marriage and they never had a single hearing child. Cases can readily be found in which deaf persons have married hearing persons and still have had deaf children. From this we infer that marrying hearing persons is no absolute safeguard against the inheritance of deafness. Indeed it might be argued that if the tendency of the deaf to transmit deafness is so strong as some would have us believe, it were better for two deaf persons to marry each other and have one deaf child, than for them to marry two hearing persons and have two deaf children.

The deaf have no more desire to see their children deaf than hearing parents, but should any of them happen to have a deaf child, they would know what to do with him. They would know where to find those schools which furnish that training of the head, the hand and the heart which will elevate them to a condition that is even better than that of the uneducated hearing man.

But the question of the greatest importance to young people wishing to marry is whether they can live together happily and contentedly. When we look at the enormous number of divorces, desertions, separations and wife-beatings which occur among hearing people, we are appalled; but how many deaf people figure in these melancholy proceedings? To our credit be it said very, very few. If the deaf prefer to marry the deaf why should anybody interfere and force them to take their chances with the hearing when their deafness is already standing as a wall of separation between them? The happiest pair will find in time that a change will come over love's young dream, and the cooings of courtship will give way to the mutterings of domestic strife. How will the wedded pair which heeds not the scriptural injunction, "Be ye not unequally yoked together," withstand the storm?

Who will deny that, other things being equal, the hearing has a decided advantage over the deaf? Why will not the hearing person who marries the deaf, seek some compensating circumstance in the deaf to even up the inequality? What will the deaf not have to sacrifice? While the advantage of the hearing person can be turned to the benefit of the deaf, it can just as readily be turned to his injury.

Hearing persons are exceedingly hard to find who will not incline more to converse with hearing persons than with the deaf. This is true whether the latter be only hard of hearing or whether he be able to converse by means of speech, lip-reading, signs, finger-spelling or writing. This is true of the parents, broth-

ers, sisters, the most intimate friends and even the hearing children of the deaf. This does not proceed from any lack of affection for the deaf on their part, for they minister to their physical wants in a thousand little ways. It is simply in obedience to an inexorable law of human nature which impels men to prefer that conversation which can be carried on with the least hindrance. This may be the explanation, but it does not fail to wound the feelings of the deaf, it reminds him of his deafness, it makes him long for something better. He knows that he is more than an animal that eats and drinks and sleeps. He longs for that communion of soul with soul so dear to the spiritual nature of man. Nowhere does he find this satisfaction so full and free as among those who are also deaf. As the hearing prefer speech as the easiest mode of communication for them, so the deaf prefer signs as the easiest for them. As the deaf are drawn together by natural laws the next and most natural thing for them is to marry one another. If they cannot get the full sympathy, that full communion from their own parents and children which their spiritual natures crave, why should they expect it from a hearing partner in the joys and sorrows of life?

It is far from easy to find hearing persons willing to marry the deaf who are not their inferiors morally, socially or intellectually, or who do not seek the alliance from other motives than the love that is so dear to the human heart.

It must be said, however, that some of the deaf have succeeded in finding hearing partners worthy of them and with whom they have lived happily and contentedly, but there is no lack of those who have awakened from dreams of wedded bliss to find themselves deserted or left lonely figureheads in the family, sitting in a corner pondering over "what might have been."

"Es mochte kein Hund so länger leben!"

If the deaf should happen to grow tired of each other, it would not be so easy for them as for hearing persons to ignore their partners and look for social enjoyment in the company of neighbors. They are not so exposed to the temptation to rush to the divorce court or to resort to desertion as a remedy for the ills of domestic life. Their common affliction draws them closer together. They feel more assured of each other's love.

The conclusion of the whole matter is that no valid reason exists why the deaf should not marry the deaf if they prefer to do so. As between marrying the hearing and the deaf the matter can safely be left to the choice of the individual. Judging from the records the deaf seem to be more circumspect in making their choice than the average hearing couple. Hearing people marry whom they love best and the deaf are entitled to the same privilege. If the deaf love the deaf the best, why let them marry and be happy. The affection which the deaf almost universally have for one another is undoubtedly the work of God. "What therefore God hath joined together let not man put asunder."

The President: Mr. George has favored us with an excellent paper. I shall ask him to further honor us by taking the chair.

Mr. George: I have already occupied your time long enough

and so shall proceed at once to business. The paper now in order is on "The Royal Association of the Deaf and its Work." As its author, Mr. Thomas Davidson, is unavoidably absent, it will be read orally by Mr. Frank Read, Jr., and translated into signs by Mr. Odebrecht.

THE WORK OF THE ROYAL ASSOCIATION IN AID OF THE DEAF AND DUMB IN LONDON.

BY THOMAS DAVIDSON, LONDON, ENGLAND.

Gentlemen: It is necessary, in relating the outcome of the Royal Association in the aid of the deaf and dumb in London, to mention the precedent societies from which the association sprung. The first positively known society for the deaf and dumb in London was that which, commencing with regular services, was started under Mr. Geo. Crouch, Aldersgate street, City, in the year 1842. After several changes, and under various nominations, it at length settled under Mr. Matthew Burns in 1844, in Red Lion Square, called "The London Society for the Propagation of the Gospel among the Deaf and Dumb," where the management was entirely vested in a deaf mute committee; Mr. Burns being both honorary secretary and Biblical instructor, with Mr. John Jenning as his assistant. The society, being almost self-dependent and with but little public help or support, had no permanent situation, for in 1855 it had to move to Shaftesbury Hall, and in the end was amalgamated with the Royal Association a few years before the death of Mr. Burns in 1879, to whose affectionate memory a marble tablet has been placed in St. Saviour's church. Although Mr. J. Jenning continued for sometime to have congregation and an identical society of his own on the other side of the river Thames, these came also to an end at his death. Meanwhile, in 1854, the organization, now the present Royal Association, was established quite independently of the above societies, at Fitzroy Hall and then in the Polytechnic Institute, Regent street. This society proceeded by leading deaf gentlemen, namely, Messrs. D. Baker, C. Hazzard, Barry and others, in committee of management, and to which soon was afterwards introduced Mr. Arthur H. Bather, of the Admiralty in 1856, and who eventually, in 1865, became its most inestimable honorary secretary, which he remained till his untimely death last year. He, Mr. Bather, proved to be the mainstay and was mainly instrumental in the foundation and maintenance of the Royal Association, which is, in reality, a standing memorial of his work. By his aid the public, including Lord Ebury, was brought to support and develop the work into a Church of England institute, with regular services on the finger and sign manipulations. Fortunately for the Association, a hearing missionary, Mr. Samuel Smith, was appointed in 1855, and proved so fitting for the work that he was sent to attend lectures at King's College, and in the end was ordained by Dr. Tait, the Bishop of London, being thus the first especially ordained minister for the deaf and dumb in England. By his advice subscriptions were appealed for building a church, and through the efforts of Lord Ebury the Duke of Westminster was also brought to take an interest in these affairs, and with great generosity presented a fine site (lasting sixty

years) for the present church, lecture hall and adjoining vicarage in Oxford street. The foundation took place with great eclat in 1870 by the Prince and Princess of Wales, and was opened in 1873 with its senior chaplain, Rev. S. Smith, in residence, who remained till his death in 1883. The Association having now, with her Majesty's permission and patronage, affixed the title of "Royal," grew, prospered and extended its influence all over the metropolis, by planting six mission rooms and another church in various districts; augmented its clergy and missionaries—in person as follows: Firstly, Rev. W. Stainer, who subsequently left for the Board schools, but since returned to act for Sunday services; Rev. W. Sturdee, who was delegated for the South of London, and planted that other church of St. Barnabus at Deptford, but who has lately resigned and left the Association; Rev. C. Rhind, who succeeded Rev. S. Smith, and was himself succeeded at his death in 1888, by Rev. F. W. G. Gilby, who was ordained to become the chaplain with Rev. D. W. Stainer, as senior, in regard to age and previous service, although not fully affiliated in the association's service, which is to be regretted considering how few there are like Rev. W. Stainer's unequalled eloquence in the finger and sign manual, and in which the late Rev. S. Smith, for a hearing man, had come to such an unprecedented perfection and excellence. Mr. Raper is the forthcoming new minister to fill Mr. Sturdee's place. The Association had and has two valuable deaf missionaries in the persons of the late Mr. J. North, so long in its service and highly respected by all who knew him, and who died last year; Mr. J. P. Gloyn, an indefatigable and faithful worker, also long in the service, and having served long in the previous society under Mr. Burns; Mr. H. Broom, a hearing Sunday teacher who occasionally officiates at religious services and lectures. Besides all these officials there are and always have been some deaf assistant readers, such as the clergy and missionaries could recommend, in request, Messrs. Argent, Ayshford, Hersee, J. Gilby and others; and, lastly, it has lady visitors, the Misses Rhind, Cole and Manghan, without whose assistance the staff would not be satisfactorily filled. A proper work-seeker, also, has been recently appointed, and so, in conclusion, the various vocations for the Association's purposes are nearly completed, and are sufficient for its high and noble avocation. The church of St. Saviours is a handsome building and a worthy monument of the first clergyman, Rev. S. Smith; and memorials to both these founders, Mr. Bather and Mr. Smith, are being prepared for placing within its sacred interior.

Now with regard to the work of the Association, this essentially is the providing of religious and secular instruction by the means of services and lectures, but it is also the visiting of the poor and sick deaf and dumb at their own homes, and although not much of a benevolent society, it does in a small way relieve such deaf as are deserving by gifts and loans of money. And lastly, this work consists of the buying of apprenticeships in part, and the encouragement of the early training of deaf and dumb children, preparatory to their admission into educational institutions. Besides the services and lectures, the Association countenances many recreations among the deaf themselves, under its auspices; such as the gymnasium, introduced by Rev. F. W. Gilby; reading

and chess clubs; debating society, and other amusements, including annual tea meetings, occasional soirees and excursions, all of which add so much to their happiness and welfare. I joined the committee in 1877, and although there are unfortunately few deaf members in the committee now in comparison to the large number of hearing members, the management, as regards the knowledge and needs of the community, is fairly brought within their cogitation. But if it were wished, I should prefer to see more of the deaf gentlemen of the educated class brought in, as really only from such a body the real sentiments and the closest aspect of the wants and needs could be best understood in the committee. As it is, the hearing portion have to rely on the reports of the clergymen and missionaries. It is a drawback that there is at present no forthcoming deaf gentlemen who, having successfully passed university examination for ordination, could become clergymen always in readiness, and enabled by this means to come closer and in more intimate communication with the deaf than would be possible for any hearing minister to do.

There have been complaints from the deaf against the Association providing sinecures chiefly for the hearing and for having only two deaf missionaries in its service, and now there is only one, W. Gloyn. This excluding the deaf from positions is, in my opinion, altogether a mistake, and has been the cause of some deaf communities leaving and forming into separate associations, such as the Plymouth Brethren and other identical formations from time to time, thus drawing away a great number and decreasing the attendance at the religious services. If this Association had not the protection and support of the public, and its long list of annual subscriptions, it would have fallen through simply by this shutting out, by which it offended the aspirations of many devout and willing deaf wishing to become its missionaries and serving the association themselves. Although the hearing clergy and officials are of the utmost necessity for speaking, hearing and interpreting, they cannot get hold of their congregation to the extent that a deaf minister would, so there should be something like an equal division. Gentlemen, you might ask me why the other precedent societies, mainly supported and composed of the deaf, came to an end? The answer is that they failed from want of public support which the Royal Association has so auspiciously gained, and which I devoutly hope will retain for years.

The Royal Association has a very able and valuable secretary, too, in the person of W. Thos. Cole, who had tuition under the late Rev. S. Smith, whose assistant he was when W. Smith was also secretary; and I am happy to state that W. S. Bright Lucas was appointed honorary secretary conjointly with Canon Mansfield Owen. It is very difficult to hold together the deaf and dumb who, naturally enough considering their struggles in this hard world, are inclined to be discontented and fault-finding; but on the whole I feel that the Royal Association is bestowing real benefit and consolation over all, and deserves to be acknowledged in your distinguished congress with hearty praise and congratulations on its work, growth and prosperity. It is not equaled by other societies with similar object in any part of the United Kingdom of Great Britain and Ireland.

The Chair: There is a gentleman among us who, though not deaf, has done much good work among the deaf. I feel sure that you will be pleased to have a few words from the gentleman. I now introduce Father Lebreton.

Rev. Father Lebreton:

OUR DUTY TOWARD THE DEAF.

1. The deaf have been well instructed, and since Father De L'Epee started his work, many institutions have been erected in which good instruction and a good training can be secured for them, thus giving them a chance to earn a decent living.

2. The deaf is no longer an outcast, but a fellow-citizen, just as well as we are ourselves, and it is indeed very sad to hear yet, from time to time, calumnies against the moral character of the deaf. I know by my own experience that they are devoted and true.

3. Society is not only obliged to take care of its deaf, by giving them a good education, but to see that their conscience be well trained and well formed. This is not only the work of the Institution but of the mission. Every parent has a perfect and sacred right to have their children brought up in the belief of their forefathers. Of course, the State Institution is undenominational, but the mission will help the Institution. This was fully realized by Mr. Crouter, of Philadelphia, and both Protestant and Catholic ministers acted in perfect harmony.

Therefore the mission should be helped, and wherever there is an institution, the missionary should also be, as the best help. The fear of God is the beginning of wisdom. This fear alone should therefore be our motto.

The Chair: We shall proceed to a consideration of "Pensions for Aged and Infirm Deaf and Dumb." The author, Mr. S. Bright Lucas, of London, is not present, so I shall rely on Father Lebreton to read it orally, and Mr. Odebrecht to translate it into signs.

PENSIONS FOR AGED AND INFIRM DEAF AND DUMB.

BY S. BRIGHT LUCAS, LONDON, ENGLAND.

Mr. President, Ladies and Gentlemen:

At no time was the system of life insurance more popular than it is at present. It has become a recognized maxim that to make no certain provision against the ravages of time and the snares of misfortune is to unduly provoke the worst mood of fate; and since, taking into regard the uncertainty of employment, a considerable portion of the deaf and dumb population will never be able to lay by sufficient to maintain themselves in their old age, it has become essential to devise some means which will keep them from the work-houses when they grow too old and infirm to earn the necessaries of life by their own physical exertions. Statesmen time and again have urged the importance of the establishment of a system of national insurance; little, however, has been done toward effecting this object, and it has been left to one or two societies to attempt to provide some remedy for the semi-starvation which, as civilization is at present based, must always confront great numbers of people. It may be argued that the numerous insurance companies afford the means whereby the wolf may be kept from the door during old age. I readily grant that this may be the case with those in regular and adequately remunerative employment, but of those constituting this class it is not within my province here to speak. In this paper I shall deal only with the deaf and dumb, and I maintain that not only are hundreds of those who have lost the powers of speech and hearing unable to put aside money for use in the autumn of their lives, but I emphatically state that they experience all the world over intolerable difficulty in obtaining employment, even in their young and vigorous days. It was fifty-six years ago that one or two gentlemen, actuated by motives which will ever keep fresh the memory of their names in the minds of the deaf now and hereafter, resolved to use their efforts toward bettering the unfortunate condition in which the deaf and dumb were then placed. The result of this movement was the foundation some fifty-six years ago, by Messrs. Hamilton, Lowe and a few other gentlemen, of the Charitable and Provident Society, for granting pensions to the aged and infirm deaf and dumb. This society is still in existence, the management consisting of seven deaf and dumb and five hearing gentlemen. It will not appear egotistical on my part, I hope, if I say that I believe it is impossible to estimate in a few words the great benefit this society has proved to the poor deaf and dumb. Impartial, honest, unsectarian, the object of the society is to render pecuniary assistance to those members of the deaf and dumb community who are unable to keep body and soul together by their own endeavors. The scope of the society is necessarily limited, for its funds, though steadily increasing, are not great; but the committee, never-

theless, have on their books thirty persons to whom they allow pensions of £6 each per annum. This list is augmented year by year as the exchequer of the society admits. It must not be thought, however, that the society is one which subsists entirely on the generosity of the general public, for this is not the case. An unwritten maxim of the society is that the deaf should strive to help themselves, and with this end in view, together with a desire to promote thrift amongst the deaf, a strong appeal is made to the deaf and dumb, poor as well as rich, to contribute to the funds. The response and manifestations of sympathy are fairly satisfactory, and will become more so when it is clearly understood that the contributor who, through enfeebled health or other cause, is precluded from pursuing his vocation, with the result that he sinks into poverty, will take precedence over a non-contributor in the considerations of the society. But on the other hand, I would state that it is not a *sine qua non* for applicants for pensions to have been at one period of their lives large contributors to the society. We do not expect that, for we well know the monetary difficulties under which, through force of circumstances, many of our deaf and dumb brethren almost chronically suffer. Those who can afford a few shillings a year are urged to support an association supported solely for their welfare; the cases of those in need of pensions who, through poverty, have been unable to be contributors to the society, are investigated and duly decided on their merits; and it is a rare instance, indeed, when there are sufficient funds at our disposal, that the name of the applicant is not added to the list of pensioners. In discussing the claims of the deaf for assistance, it is necessary in these days to recognize the scarcity of work. No matter how much we may and do look forward to the time when the deaf and dumb will compete with equal facility with men in possession of their powers of hearing and speaking, there is no denying that the deaf at this moment are placed at an appalling disadvantage when battling for existence with hearing men. The physically weak will always go to the wall until some ameliorations in the consciences of large employers of labor is effected. At present a deaf and dumb person, no matter how expert and industrious a workman he may be, no matter how hard he strives, frequently finds himself, even in the midst of vacancies waiting to be filled, totally debarred from obtaining any employment, simply through the rooted, stupid and uncharitable objection that exists in some quarters to employing deaf people, and thereby having to be responsible for the safety of their person. We have to fight all this soulless obstinacy, all the fallacies, all the petty jealousies that have descended to us from a past age. And if we cannot provide a remedy, if we have no means of immediately eradicating what is a serious blot on our civilization, we can at least render the burdens—that is to say, the load that well nigh breaks the back of many a deaf and dumb man—a little less crushing. The object, then, of the Charitable and Provident Society for the Deaf and Dumb is to help those who cannot help themselves. It is a kind of life insurance company, with the difference that it demands no premiums.

The Chair: A few lines on this subject have been sent by Mr. Weiner, of Norway, and will be filed.

PROVISIONS FOR AGED AND INFIRM DEAF IN NORWAY.

BY CARL WEINER, CHRISTIANIA.

It is already stated that the Society of Christiania have in their possession a legacy amounting to \$1,600 the yieldings of which are to be granted as pensions to old and infirm deaf men and women. Until the fund reaches the amount of \$6,000, the greater part of the interest is to be added to the principal. Besides in special cases, the Society grants aid out of their own means, as far as these will allow. The efforts for coming to the aid of helpless deaf are, however, still in their outset, and the Society is busy in collecting means for a general assistance fund.

The Chair: "Trades and Occupations" is now in order. The first paper will be by Mr. Smith, who will deliver it in signs while Prof. Draper reads it orally.

TRADES AND OCCUPATIONS OF THE DEAF IN AMERICA.

BY J. L. SMITH, FARIBAULT, MINN.

Utility is the test of value. The manufactured article cannot be judged by its appearance in the show window. It must be put to the test of practical use, and thus only can its value and the reputation of the manufacturer be established.

The same principle applies to education. The graduates of schools and colleges are not to be rated according to their oration on commencement day or the diplomas they receive. To correctly gauge their ability we must follow them in their after career, and observe how they act their part in the drama of life.

Therefore when we wish to pass judgment as to the excellence of the American system of teaching the deaf, it is not to the schools themselves that we must look, but the graduates that have gone forth from their doors.

It is but three-quarters of a century since the first school for the deaf was established in America. During those years some 25,000 deaf persons have received instruction, deducting those still at school. What has become of these 25,000? How have they borne themselves as members of the community and citizens of the commonwealth? What return have they made to the

State for its care of them? These are questions that we must answer in order to best demonstrate the utility of educating the deaf at the public expense.

From whatever standpoint we look at the matter, the result cannot but be gratifying to every friend of the deaf. Even a superficial study of the subject will bring out an array of facts that may well fill us with proud satisfaction.

In order to better fit the deaf for their unequal struggle in the busy world, the early educators established industrial education in connection with the intellectual. In the schools of the United States and Canada today, the pupils receive instruction in the following trades and occupations. (See *Annals*, Jan., 1893.)

Art.	Embroidery.	Plumbing.
Baking.	Engineering.	Pattern-making.
Basket-making.	Farming.	Printing.
Blacksmithing.	Floriculture.	Sewing.
Bookbinding.	Gardening.	Shoemaking.
Broommaking.	Glazing.	Slojd.
Cabinetmaking.	Housework.	Tailoring.
Carpentry.	Knitting.	Tool-making.
Chairmaking.	Mattress-making.	Weaving.
Cooking.	Moulding.	Wood-carving.
Clay modeling.	Machine work.	Wood-engraving.
Coopery.	Painting.	Wood-turning.
China painting.	Plate engraving.	Wood working.
Dressmaking.	Photography.	Use of tools.

The list numbers forty-two. In selecting these trades preference has been given to such as are considered best adapted to the deaf, and as other circumstances permitted. From an educational point of view hearing is the most important of senses. It is natural, therefore, to consider that deafness greatly restricts one in the choice of an occupation. The field is further limited by lack of facilities. State legislatures are not always so generous as we could wish, and boards of directors are not always complaisant.

Thus the deaf, while at school, have offered them those forty-two occupations to choose from. Nature, by depriving them of the sense of hearing, and man, by withholding more liberal advantages, seem to have erected a barrier about the deaf that declares:

"Hitherto shalt thou come; but no further."

And how have they acquiesced in this seeming restriction? Do they accept it as their fate? NO. Rising superior to their misfortunes, with the spirit that animates the soldier fighting against heavy odds, they have cast aside the barrier and have reached out on all sides, invading fields of industry where one would hardly expect to find them.

Complete statistics of the various occupations followed by the educated deaf have not been obtained, but sufficient are given to demonstrate their ability to cope successfully in the world with their hearing brothers. As an offset to the forty-two trades and occupations taught at school, there is here pre-

sented a list of 253 pursued by the deaf in real life. Instead of giving the name of the trade or occupation, one representative of each is selected.

Architect.	Apiarist.
Architect's draughtsman.	Assayer.
Artist.	Bookkeeper.
Author.	Barber.
Agent.	Box maker.
Boiler maker.	Carpenter.
Baker.	Clerk in City Government.
Brick maker.	Clerk in manufactory.
Book binder.	County clerk.
Boss engraver.	Clergyman.
Baby carriage maker.	Compositor.
Buffer.	Cabinet maker.
Book agent.	Cook and confetioner.
Butcher.	Cane seater.
Book packer.	Car carpenter.
Basket maker.	Carriage maker.
Belt maker.	Coal miner.
Blacksmith.	Contractor's clerk.
Boatman.	Commission house clerk.
Boat builder.	Cloth sponger.
Brass moulder.	Chemist.
Brass worker.	Chair maker.
Bricklayer.	Clock maker.
Burnisher.	Clock case maker.
Brickmaker.	Copyist.
Book stitcher.	Cutter in shoe shop.
Bank clerk.	Capitalist.
Contractor and builder.	Carriage painter.
Cutter (men's clothing).	Cartridge maker.
Cooper.	Casket maker.
Cigarmaker.	College professor.
Coal weigher at mine.	City Treasurer.
Cowboy.	Dancing master.
Cotton planter.	Editor and publisher daily paper.
Corset maker.	Editor weekly paper.
Collector.	Editorial writer.
Dressmaker.	Engraver.
Domestic.	Engineer.
Deputy recorder.	Electrical instrument maker.
Dealer in fancy paper.	Enameler of jewelry.
Drug clerk.	Electrotyper.
Draughtsman.	Expert in finishing lenses.
	Fireman.
	Farmer.

Farm laborer.	Fruit seller.
Fruit grower.	Gold miner.
Florist.	Grocery clerk.
Foreman in printing office.	Gunsmith.
Foreman in shoe factory.	Glass cutter.
Foundryman.	Gluemaker.
Furniture varnisher.	Gymnasium instructor.
Furrier.	Glovemaker.
Fisherman.	Government clerk.
Foreman in warehouse.	Harnessmaker.
Flour sacker.	House and sign painter.
Furniture dealer.	Hatter.
Glass stainer.	Hostler.
Gardner.	Hair braider.
Gold Rouger.	Lockmaker.
Hardwood finisher.	Lumberman.
Heater.	Landlady.
Horse dealer.	Matron of school.
Insurance agent.	Merchant (dry goods).
Insurance clerk.	Machinist.
Inventor.	Merchant tailor.
Iron piler.	Missionary.
Ice dealer.	Mill hand.
Ivory carver.	Manufacturer.
Janitor.	Marble bed rubber.
Jeweller.	Moulder.
Joiner.	Mason.
Justice of the Peace.	Millwright.
Kitchen man.	Monument sculptor.
Knitter.	Milliner.
Laundryman.	Mail carrier.
Laborer.	Mercantile clerk.
Longshoreman.	Nut cutter.
Leather goods worker.	Nail sorter.
Laster.	Nail maker.
Last maker.	Notary public.
Lime deliverer.	Oil pumper.
Lithographer.	Organ case maker.
Lithograph press feeder.	Oysterman.
Lamp trimmer.	Orange grower.
Photographer.	Plumber.
Painter.	Postmaster.
Printer.	Postal clerk.
Poultry raiser.	Quarryman.
Proprietor and manager of nurseries.	Real estate dealer.
Proprietor of job printing office.	Rattan worker.

Pattern maker.	Railroad employee.
Pad maker.	Restaurateur.
Plasterer.	Rubber stamp maker.
Porter.	Rule maker.
Pants maker.	Ranchman.
Paper mill packer.	Rope maker.
Piano polisher.	Superintendent of schools.
Pail maker.	Supervisor of schools.
Paper ruler.	Saw mill employee.
Patent lawyer.	Shoemaker.
Peddler.	Seamstress.
Picture frame worker.	Salve manufacturer.
Plow maker.	Sugar maker.
Pocket book maker.	Shirt cutter.
Poet.	Silk weaver.
Packer.	Silver chaser.
Piano maker.	Starter on horse car line.
Silversmith.	Salesman.
Saw mill owner and operator.	Steamboat clerk.
Sash and blind maker.	Teacher.
Shoe dealer.	Tailor.
Shuttle maker.	Trunk maker.
Spool turner.	Trimmer.
Stair builder.	Tanner.
Stone cutter.	Tool maker.
Sculptor.	Undertaker.
State botanist.	Upholsterer and decorator.
Shipping clerk.	Varnisher.
Stock raiser.	Vineyardist.
Silver polisher.	Wood turner.
Sawyer.	Wood carver.
Tabacco handler.	Weaver.
Tobacco manufacturer.	Wagonmaker.
Wood sorter.	Watchmaker.
Wood engraver.	Wire drawer.
Wheelwright.	

Complete and accurate returns from all parts of the country would no doubt increase this list to 300, or even more. Farming leads all other occupations in the number of its adherents. Following this comes shoemaking (including factory work), carpentering and cabinet making, and printing. The other occupations have fewer followers.

What stronger commentary than this list is needed as to the ability of the deaf to act well their part in the world, if they are only given the birthright of every American child—a free education? Cast your eye over the long array of 253 occupations pursued by the deaf people of America! Literature, science, art, religion, education, law, finance, manufacture,—all have their repre-

sentatives among the deaf. The United States Supreme Court opens its doors to one, the Paris Salon to another; we find some molding popular opinion with the editorial pen, or occupying positions of public trust, to which they were elected by their fellow-citizens. Some have attained eminence as specialists in various branches of science. Others, by merit alone, have arisen to the positions of foremen in departments of manufactures, while hundreds are highly valued as master workmen in various handicrafts. They render allegiance to King Coal in the Alleghenies, to King Cotton in the Sunny South land; to King Corn in the fertile central section; they round up their herds on the Great Plains, their axe is heard in the pineries, and in the El Dorado of the West they penetrate the bosom of Mother Earth for treasures of gold and silver.

From every hand comes the testimony that in the industrial world the deaf stand shoulder to shoulder with their hearing brothers, receiving equal compensation and equal consideration. Nay, in many cases their services are rated at a special value.

Comment has sometimes been made that so many of the deaf fail to follow the trade learned at school, and the fact is used to cast reproach upon the efficiency of the industrial training there given. Is there room for any other feeling than pride that the deaf, limited by education to the choice of forty-three occupations, have worked their way, by force of character and determination, into 253? So far from feeling any shame, our schools have every reason to glory in the fact that while they have been able to offer so little in a material way, they have imparted to their pupils the spirit and character to achieve much for themselves. And just there is where the great utility of our American system comes in. The lessons learned in the school room and the shop are of less importance to the child's future than the spirit of progress, of application, of industry, that is instilled in the pupils by the very atmosphere of the school--the spirit that led one young man, of very limited intellect, to shoulder saw and sawbuck and earn his living thus, rather than be a burden upon his friends or the community. All honor to him! We are proud of those among us who have gained distinction in the higher walks of life. But fully as worthy are they who, with but one talent, have improved it to the utmost, and have attained an honorable, though humble position in the ranks of the vast army of bread winners. One would have to seek far to find an educated deaf person in a prison or an almshouse. No class of the community can to-day show greater evidences of progress than the deaf, none are more industrious, none more self-respecting and independent, and none put into practice to a greater extent the Master's command,

"Bear ye one another's burdens."

The Congress of the Deaf that to-day occupies so conspicuous a place before the eyes of the world, has well earned the distinction which it is accorded. As a class and as individuals we have every reason to be proud of our achievements. Not the pride of arrogance, but the honest pride of those who, heavily handicapped by nature, and still further by popular skepticism and popular misconception, have vindicated their manhood and won recognition in all paths of useful industry.

But the best has not yet been attained. The future, eloquent with promise, lies before us. The onward progress of our western civilization will ever open new fields of industry. Fresh triumphs, nobler achievements await us. Let this gathering, this interchange of thought and sentiment, yonder grand exhibition of the world's best in mind and matter, be an inspiration to us to dim the lustre of the past and present by the brighter glory of our future. Men my brothers, men the workers,

Ever reaping something new;
That which they have done but earnest
Of the thing that they shall do.

The Chair: The views of our English cousins on this subject have been presented in a paper by Mr. Charles Bromhead, of Lincoln, England. To this is annexed an exhaustive review of the subject from a British standpoint by those famous teachers Dr. Buxton, of Manchester, and Rev. Dr. Stainer, of London. Unfortunately time presses and we shall be obliged to content ourselves with reading the papers in the proceedings. I shall call now upon M. Henri Gaillard to speak for the French section.

THE DEAF MUTE AT WORK IN GREAT BRITAIN AND IRELAND.

BY C. J. BROMHEAD, LINCOLN, ENGLAND.

I regret that owing to the reports of the census taken in 1891 in Great Britain and Ireland referring to the occupations not yet being published, I am not able to give the occupations of the deaf taken in 1891; but I append a set of tables reprinted from the Census (1881) Reports for England, Scotland and Ireland, which I have extracted from the Appendix to the Report of the Royal Commissioners on the Blind, the Deaf and Dumb, etc., published in 1889. In England and Wales the greatest numbers in any one occupation were :

Agricultural Laborers, Farm Servants, Cottagers.....	482
Shoe, Bootmakers, Dealers.....	526
Milliners, Dressmakers, Stay Makers.....	558
Tailors	419
General Laborers.....	368
Cotton, Cotton Goods Manufacturers.....	191
Carpenters, Joiners.....	137

The persons returned by property, rank, etc., and not by special occupation, including all children under five years of age, amounted to 3,230 males and 4,408 females.

The occupations for which deaf-mutes show preference, or which they find most suitable to their condition, are naturally such as can be followed by individuals independently, and do not require frequent communication with their fellow workers. Agricultural or general labor, shoemaking and tailoring, are the chief occupations of the men, while dressmaking and sewing, domestic service and charring, washing and, in Lancashire, work in cotton mills, form the main occupations of the women.

In Scotland the occupations with the largest numbers were :

Tailors	95
Milliners, Dressmakers, Stay makers (all females).....	76
Shoe, Bootmakers, Dealers (all males)	67
General Laborers.....	73

Persons returned by Property; Rank, etc, or of no Occupation, 91 males; 370 females.

In Ireland the largest numbers were :

Boot and Shoemakers.....	105
Farmers.....	284
Laborers	501
Seamstresses and Shirt makers.....	108

Servants, 192 males; 263 females.

Deaf gentlemen have distinguished themselves in the Civil Service of this

country, of whom a conspicuous example was the late Mr. A. H. Bather, who rose to the position of chief clerk, retiring on a pension on attaining the prescribed age. It was understood that but for his deafness he would have been appointed Accountant General of the Admiralty. The appointment to clerkships under her majesty's government are now given after a competitive examination, so that this service has become so much more difficult to enter than it used to be. There is but one deaf clergyman of the Church of England (ordained as such), and I have met with a deaf Nonconformist doing good service; but as societies employing such have to provide persons competent to interpret at services, meetings and in law and police courts, also to help the deaf to find work and in other ways, a large proportion of hearing persons is required for this work. In art deaf persons have done good work; some have passed through the Schools of the Royal Academy and had their pictures exhibited at the annual exhibition, also at those in the Royal Institute (water colors).

This year there are only two deaf artists whose pictures have been accepted by the Royal Academy for exhibition, W. H. Trood, who shows three pictures of dogs, and Kenneth MacKenzie, who exhibits two landscapes. In minor matters many deaf show great aptitude in artistic work, and I would strongly urge that in every school drawing should be taught for that training of the hand and eye which is of great value to all workers. The capability of drawing and showing on paper what a work is intended to be, is of great importance in these days. A workman, unable to understand a drawing from which he is to work, is incapable of competing with one who can carry it out. The actual work of learning a trade, etc., can only be done after the school course, and it is most desirable that the deaf should learn in the same schools, shops, etc., as other workers, being treated in just the same way as far as possible. Setting up for themselves is seldom wise; but they are most likely to succeed in partnership, particularly if they have similar interests with their hearing partners by being related in the same way.

The trades taught in schools hitherto have been very few. Boys have been taught slojd-work, tinkering, carpentering, gardening, etc., and the girls cooking, domestic work, dressmaking, knitting, lace-making, laundry-work, millinery, sewing, etc. But as a general rule there is no industrial department in the institutions. It is only of late years that the necessity for technical instruction in schools has come to be recognized.

It is not likely that this will supersede workshop training, but it will prepare for and facilitate it. It is not practicable to have any handicraft taught at school, and it will often happen that it is more convenient to go to another kind of work than that which has been learnt. In the Stainer Home, London, founded by the Rev. Dr. Stainer, slojd, drawing, clay-modeling, cobbling, tailoring and carving are taught to boys, and Dr. Stainer has sent some fine specimens of their work to the World's Fair. Laundry work and needle work are taught to the girls.

At the Old Trafford Institution, Manchester, there is also an industrial department properly organized and efficiently managed; slojd is regularly and

systematically carried on there by properly trained teachers. In the Female Catholic Institution for the Deaf and Dumb, St. Mary's, Cabra, Dublin, there is efficient and praiseworthy work done in the industrial training which I describe in the words of the superioress: "*During* the school term the children get a careful course of training in domestic work, laundry work, sewing, knitting and dressmaking. At the completion of the term we provide situations for those whose parents are unable to do so (the great majority in our poor country). Besides the School Department we have an Industrial Department. Its object is to supply with occupations poor homeless girls, prevented by age, physical or mental infirmity from being able to make a livelihood in the world.

"The industries carried on are (1) *Spinning and Weaving*. These poor girls manufacture all the *materials* used by the inmates—some thousands of yards woven annually.

"(2) *Boot Binding*. All boots and shoes are made on the premises by the girls of this department.

"(3) *Lace Making*. This is an industry for which some of our girls display a special aptitude. They have taken the highest place in a public competition for the last three years, and have been awarded on each occasion a silver medal by the Royal Dublin Society. The girls of our institution have sent some beautiful *pieces of lace* to the Chicago Exhibition.

"Thus we employ those poor desolate creatures and save them from the miserable alternative—the workhouse."

I believe attempts or beginnings of industrial training have been made at Glasgow, Liverpool and Doncaster; but no results have yet come up to those places I have just alluded to. I do not think it would be practicable to establish a technical school solely for the deaf, and after their school course and such preparatory industrial training as they have had, they should attend the ordinary science and art classes and other technical schools.

So far as I know, skilled workmen generally get the same wages as their hearing fellow workers; but unskilled often have difficulty in finding employment and have to take what they can get, sometimes work of a description to which they are not accustomed. Since the passing of the "employers' liability act," there have been complaints that in many works, warehouses and mills, where machinery is used, employment has been refused to deaf workers on account of their infirmity. These should be inquired into, and the attention of the board of trade called to this unintended effect of the act.

All these matters will no doubt receive due attention from the masters of institutions and the societies who interest themselves in the welfare of the deaf. The great object is or should be to place the deaf in a position to take their places in the world and work for themselves like other people.

*REMARKS OF DR. DAVID BUXTON, SECRETARY MANCHESTER, ENG., ADULT DEAF AND DUMB SOCIETY.

* The two papers which follow Mr. Bromhead's are in the nature of appendices to the same. The literal arrangements refer to the points considered as arranged by the Committee on programme.—EDITOR.

I. These vary with the capacity of the individual and especially, with the industrial character and needs of each locality. In Liverpool the occupations chosen are either general (i. e. usual in all large towns) or those specially related, more or less remotely with shipping. In Manchester and its district—with the cotton manufacture and export. In Yorkshire—woolen; except at Sheffield, where, as in Buckingham and District, hardware and iron work open out the largest opportunities for employment. Elsewhere, lads and men find employment in the mines. I have known a case (and sometimes it is a not uncommon case in this connection) where a boy on leaving school went to a trade common in his neighborhood and learned it. Then he removed to Liverpool, soon afterward, and left his old occupation; went to sea as stoker or "Coal Trimmer," settled and married there and got on well; was, ultimately, lost at sea.

B. The reports of the various employments adopted, and the numbers employed in them, are (from Census of 1881) contained in Appendix 19 to Report of the Royal Commission, pp. 244-257. Vol. II. The returns for 1891 are not yet published.

C. To learn trades *out of school*—in the same workshops as other workers—is most desirable. The sound principle is to treat the deaf, as far as possible, as if they were not deaf, and so assimilate them and their position as far as can be done to that of the hearing. Do nothing to accentuate their deafness, but do everything you can to lift them out of it.

D. "Setting up for themselves," is not promising. They seldom succeed unless with a partner or partners. Deaf persons in partnership are sometimes at a loss, and are sometimes (no doubt) taken advantage of. They do sometimes succeed, if in partnership with the hearing, when united by a common interest, as members of the same family—brothers, or otherwise related.

E. The results in the earlier days of deaf mute education, in this country, were discouragingly bad, and nearly all such attempts were very soon given up. Of late years, since technical education has come more to the front, the results have been more favorable, but I do not anticipate that such teaching will ever be carried much farther in our schools than to teach the ready use of tools, success in the early and elementary stages of the trade, and some faculty of handicraft, which will put an end to awkwardness and nervousness. Instead of beginning how to learn, the pupil will leave school prepared to begin at once to *learn his trade* if it is the one he has been already learning at school. Some boys, however, have no opportunity of going on in the craft they have learned at school and are obliged to adopt another—and others have got tired of it and will not keep to it.

F. Trades have never been taught in the Institutions I have been connected with. I have always upheld and practiced the principle—*The Schools for Education and Education in the Schools, Trades afterwards and outside*. But I see that a change has come and is coming fast. What has been the rule hitherto (and in my judgment the best for the times) will be changed. Education and industry will be taught together! Difficulties will arise and

the newer plans will require modification from time to time, but they will certainly take hold and largely mould the education of the future.

G. The trades should be chiefly imitative.

H. As a fact, many do abandon their trades—sometimes they cannot help it—but I do not think the proportion could possibly be ascertained with any degree of accuracy.

I. J. I have no qualifications *from experience* for answering these questions satisfactorily.

K. Mr. Cunliffe's answers appended, are based on a fuller knowledge of these points than I possess. I think Trades Unions' influence is a powerful factor as regards the admission or exclusion of the deaf from certain trades, and as to the rate of wages. Deaf persons are obliged to take less to get employment in many cases.

L. These matters will doubtless claim and receive the attention they require as the occasions for considering them arise, from those who are called to the management of the Institutions and work of the future.

DAVID BUXTON, P. H. D., F. R. S. L.

Hon. Sec. and Past V. President of the Conference of Head Masters, etc., etc.; Secretary Manchester Adult Deaf and Dumb Institution.

June 7, 1893.

A. Joiner, cabinet-maker, wood-carver, stone mason or carver, boot-maker, clogger, metal-burnishers, tailor, compositors or printers, book-binder, letter sorter, etc., (hand work) for men.

B. Joining, cabinet-making, wood carving, tailoring, book binding jobbing, in printing works or warehouses or mills, for men. Dressmaking, millinery, stay-making, metal burnishing, etc., for women.

C. Mostly apprenticed from 1 to 5 years after leaving school.

D. No, comparatively few, but are never successful, except to a certain limit.

E. Slojd-work, tinkering, joining, for boys.

Card making, serving, Kindergarten work, cooking, etc., for girls,

F. Depends upon their intellect and abilities, and capabilities.

G. Cabinet-making, joining, tailoring, boot-making, letter type writing for boys. Dressmaking, and cutting, cooking, laundry work, etc., for girls.

H. Too early yet for the technical education, only introduced into the schools a few years ago.

I. The school authorities are doing their best for the pupils.

J. The matter should be left to the principals and authorities of the schools to decide upon.

K. The skilled workman generally gets the same wages as their hearing fellow workmen, and the unskilled, uncertain wages; and have to seek other employments contrary to their own trades. Since the Employer's Liability Act was passed, many of the deaf work people will not be admitted into the

works, warehouses, or mills, where there are machinery in, on account of their deafness—a most deplorable mistake.

L. Great things could be done if the Principals and Masters of the schools with the assistance of the Adult Deaf and Dumb Society officials, or the parents of the children would see to them themselves.

These replies have been placed in my hands by Mr. E. K. Cunliffe, who has permitted me to use his name and to forward his answers along with my own.

D. BUXTON.

Manchester, June 7, 1893.

REMARKS BY REV DR. WM. STAINER, LONDON, ENGLAND.

In looking through the points to be considered at the Chicago Exposition, the first that strikes me is—

“c.” What trades are taught in our schools, etc. ?

My answer would be: “none,” for I do not consider the short time that can be devoted to manual work during the school period of children's education is sufficient to teach a trade, especially as in this country pupils are rarely kept at school after they are sixteen, and more frequently leave at fourteen years of age. I find that the idea generally associated with the teaching of trades is that those so taught become self-supporting; whereas the truth is that this is not attempted in any of our institutions, and, in my opinion, could only be effected in a school or institution established solely for the purpose, as an industrial or technical school.

The School Board for London, in the seventeen day schools under my direction, provides school instruction only for the boys; the girls have in addition, in a very few cases only, training in cookery and laundry work, and needle work for a larger number. In my opinion, these domestic occupations would be better taught out of school hours, so as not to intrench upon the very limited hours allotted for school instruction, amounting to barely twenty-four hours a week. In the “Stainer Homes for Deaf and Dumb Children,” which contain about two hundred children, varying in age from four to sixteen years, all the big boys are taught the use of tools and the elementary principles of various trades; that is to say that one boy may be taught to mend his clothes, to repair his shoes, to make a box, to draw a design, to carve a lion, to mould a vase, and to make a tin pot, but need not necessarily follow any one of these occupations; therefore I say that they are not taught trades, and should not be expected to be self-supporting. Trades can only properly be taught where they are carried out in all their branches by competent workmen in their respective departments. I will now pass on to point “i.”

I consider the training received in my “homes” should be supplemented by practical work for four years, at least, in ordinary workshops where competent tradesmen are employed. This may be done by apprenticeship or otherwise before the age of seventeen years is attained.

“j.” It will be gathered from my answer to question “i” that I do not consider that a technical school for the deaf apart from the hearing is desirable.

“k.” I believe that deaf workmen do not stand on an equality with their five-sensed fellows, but are, with some exceptions, “discriminated against,” on

account of their deafness, and I do not think that a special technical school would tend to remedy this, as the more they are *separated from*, the less they are capable of *assimilating with* those who have all their faculties.

"l." The industrial training of the deaf generally would, in my opinion, be greatly improved by a judicious division of the hours of instruction during the latter portion of the educational period (say from the age of twelve to sixteen) between school instruction and manual occupation. In short, I would suggest what is known in this country as a system of "half-timers."

"m." As an encouragement to those who show special aptness for any trade or branch of trade, sets of superior tools should at an early stage be gratuitously provided, and also pocket money in proportion to the effort made and the result produced in each case.

EXTRACT FROM THE ANNUAL REPORT, 1892-'93, OF THE ASYLUM FOR THE DEAF AND DUMB, OLD KENT ROAD AND NEWGATE, KENT.

The question of technical training has not escaped the serious consideration of the committee, and the supporters of the institution will be gratified to learn that a workshop has been erected to enable the boys to learn the Sloyd System of Carpentry under efficient teachers.

A considerable outlay on this account has been incurred, the workshop, benches, tools, etc., having cost over £335. The committee will be very thankful for special donations toward this expenditure. The work done by the boys is not only a pleasant pastime, but may, it is hoped, be helpful to them when they leave the institution.

The girls are carefully taught plain cooking by the Matron. Some are selected to take part in the domestic duties generally, and every effort is made to make all of them good needle-workers.

The following tables, showing the occupations of the males and females returned as deaf and dumb, are compiled from the 1881 Census Reports for England, Scotland and Ireland:

ENGLAND.

Occupations.

Male. Female

I. PROFESSIONAL CLASS.

1. Civil Service (officers and clerks).....	1	1
Civil Service (messengers, etc.).....	2	
2. Soldier and Non-Commissioned Officer.....	1	
3. Minister, Priest or other religious bodies.....	1	
Missionary, Scripture Reader, Itinerant Preacher.....	8	1
Church, Chapel, Cemetery Officer, Servant.....		2
Law Clerk and others connected with the law.....	2	
Dentist	3	
Subordinate Medical Service.....		3
Schoolmaster.....		1
Teachers, Professor, Lecturer.....	2	12
Civil Engineer.....	2	
Land, House, Ship Surveyor.....	1	
Painter (Artist).....	24	1

<i>Occupations.</i>		<i>Male. Female</i>	
Engraver (Artist).....		23	
Sculptor.....		5	
Architect.....		1	
Art Student.....			1
Photographer.....		1	
Art, Music, Theatre Service.....		3	
Billiard, Cricket and other games service.....			1
II. DOMESTIC CLASS.			
4. Domestic Coachman, Groom.....		1	
Domestic Gardener.....		37,	1
Domestic Indoor Servant.....		18	315
Inn, Hotel, Servant.....		7	2
Office Keeper (not Government).....			1
Charwoman.....			74
Washing, and bathing service.....		3	158
Hospital and Institution Service.....			3
Others engaged in service.....		11	
III. COMMERCIAL CLASS.			
5. Broker, Agent, Factor.....		2	
Accountant.....		2	
Commercial Traveler.....		4	
Commercial Clerk.....		20	
6. Other Railway Officials and Servants.....		2	
Cabman, Flyman, Coachman (not domestic).....		1	
Carm., Carr., Carter Hauler.....		9	
Bargeman, Lighterman, Waterman.....		9	
Seaman (Merchant Service).....		5	
Harbor, Dock, Wharf, Lighthouse Service.....		13	
Warehouseman (not Manchester).....		7	1
Meter, Weigher.....		1	
Messenger, Porter, Watchman (neither Railway nor Govt.)		28	
IV. AGRICULTURAL CLASS.			
7. Farmer, Grazier.....		37	2
Farmer's, Grazier's Son, Grandson, Brother, Nephew.....		8	
Farm Bailiff.....		3	
Agricultural Laborer, Farm Servant, Cottager.....		463	19
Shepherd.....		4	
Woodman.....		4	
Nurseryman, Seedsman, Florist.....		1	1
Gardener (not domestic).....		10	1
8. Groom, Horse Keeper, Horse Breaker.....		13	
Veterinary Surgeon, Farrier.....		2	
Drover.....		3	
Game Keeper.....		2	
Dog, Bird, Animal Keeper, Dealer.....		1	

<i>Occupations.</i>		<i>Male.</i>	<i>Female</i>
	Vermin Destroyer.....	1	
	Fisherman.....	10	
V. INDUSTRIAL CLASS.			
9.	Publisher, Bookseller, Librarian.....	1	
	Bookbinder.....	40	22
	Printer.....	55	1
	Newspaper Agent, News Room Keeper.....	2	
	Lithographer, Lithographic Printer.....	26	
	Map and Print Colorer, Seller.....	4	
10.	Engine and Machine Maker.....	7	1
	Fitter and Turner (Engine and Machine).....	26	
	Boiler Maker.....	9	
	Spinning and Weaving Machine Maker.....	6	1
	Agricultural Machine and Implement Maker.....	6	
	Tool Maker, Dealer.....	4	
	Cutter, Scissors Maker.....	8	1
	File Maker.....	6	
	Saw Maker.....	1	
	Needle Maker.....	1	1
	Steel Pen Maker.....	1	1
	Domestic Implement Maker.....	1	
	Watch Maker, Clock Maker.....	11	
	Philosophical Instrument Maker, Optician.....	1	
	Electrical Apparatus Maker.....	3	
	Weighing and Measuring Apparatus Maker.....	2	
	Gunsmith, Gun Manufacturer.....	1	
	Musical Instrument Maker, Dealer.....	3	
	Die, Seal, Coin, Medal Maker.....	4	
	Toy Maker, Dealer.....	1	
11.	Builder.....	7	
	Carpenter, Joiner.....	137	
	Bricklayer.....	41	
	Mason.....	61	
	Plasterer, Whitewasher.....	7	
	Paper Hanger.....	1	
	Plumber.....	1	
	Painter, Glazier.....	85	
	Cabinet Maker, Upholsterer.....	75	7
	French Polisher.....	21	1
	Furniture Broker, Dealer.....	2	
	Locksmith, Bellhanger, Gas.....	1	
	Gas Fitter.....	1	
	House and Shop Fittings Maker, Dealer.....	5	
	Funeral Furniture Maker, Undertaker.....	1	
	Wood Carver.....	22	

<i>Occupations.</i>		<i>Male. Female</i>	
	Carver, Gilder.....	12	
	Animal, Bird, etc., Preserver, Naturalist.....	1	
	Artificial Flower Maker.....	1	1
12.	Coachmaker.....	12	
	Wheelwright.....	15	
	Others.....	4	
	Saddler, Harness, Whip Maker.....	43	
13.	Ship, Boat, Barge Builder.....	8	
	Shipwright, Ship Carpenter (ashore).....	4	
	Mast, Yard, Oar, Block Maker.....	4	
	Sail Maker.....	6	
14.	Dye, Paint Manufacturer.....	3	1
	Fusee, Fireworks, Explosive Article Manufacturer.....	1	1
	Manufacturing Chemist.....	2	
	Alkali Manufacturer.....	1	
15.	Tobacco Manufacturer, Tobacconist.....	7	5
	Tobacco Pipe, Snuff Box, etc., Maker.....	1	
16.	Innkeeper, Hotel Keeper, Publican.....	5	
	Malsterer.....	1	
	Brewer.....	5	
	Beerseller, Ale, Porter, Cider Dealer.....	1	
	Cellarman.....	3	
	Wine and Spirit Merchant, Agent.....	1	
	Milkseller, Dairyman.....	6	
	Butcher, Meat Salesman.....	17	1
	Provision Curer, Dealer.....	1	
	Corn, Flour, Seed Merchant, Dealer.....	1	
	Corn Miller.....	9	
	Baker.....	19	
	Confectioner, Pastry Cook.....	4	1
	Green Grocer, Fruiterer.....	4	1
	Mustard, Vinegar, Spice, Pickle Maker, Dealer.....		1
	Grocer, Tea, Coffee, Chocolate, Maker, Dealer.....	3	3
	Ginger Beer, Mineral Water, Manufacturer, Dealer.....	1	2
17.	Woolstapler.....	1	
	Woolen Cloth Manufacturer.....	32	15
	Worsted, Stuff Manufacturer.....	9	16
	Flannel Manufacturer.....		1
	Blanket Manufacturer.....	3	
	Fuller.....	1	
	Silk, Silk Goods Manufacturer.....	6	12
	Silk Dyer, Printer.....	1	
	Ribbon Manufacturer.....	2	
	Cotton, Cotton Goods Manufacture.....	57	134
	Cotton, Calico, Warehouseman, Dealer.....	3	

<i>Occupations.</i>		<i>Male.</i>	<i>Female</i>
	Cotton, Galico Printer, Dyer, Bleacher.....	3	
	Flax, Linen Manufacturer, Dealer.....	5	7
	Lace Manufacturer, Dealer.....	4	23
	Fustian Manufacturer, Dealer.....	1	4
	Tape Manufacturer, Dealer.....		3
	Hemp, Jute, Cocoa, Fibre Manufacturer.....	2	1
	Rope, Twine, Cord, Maker, Dealer.....	2	
	Mat Maker, Seller.....	3	1
	Net Maker.....	1	
	Sacking, Sack, Bag Maker, Dealer.....		1
	Weaver (undefined).....	2	6
	Dyer, Printer, Scourer, Bleacher, Calenderer (undefined)...	7	1
	Factory Hand (Textile, undefined).....	6	8
	Carpet, Rug Manufacturer.....	7	1
	Draper, Linen Draper, Mercer.....		1
	Fancy Coods (Textile) Manufacturer, Worker, Dealer.....	3	2
	Trimming Maker, Dealer.....	1	2
	Others.....		1
18.	Hatter, Hat Manufacturer (not straw).....	7	
	Straw Hat, Bonnet Plait Manufacturer.....		23
	Tailor.....	344	75
	Milliner, Dressmaker, Stay Maker.....	1	557
	Shawl Manufacturer.....		2
	Shirtmaker, Seamstress.....	2	97
	Hosiery, Manufacturer.....	4	8
	Hosier, Haberdasher.....	1	2
	Glover, Glove Maker.....	2	12
	Button Maker, Dealer.....	3	3
	Boot, Shoe, Boot Maker, Dealer.....	507	19
	Patten, Clog, Maker.....	23	
	Wig Maker, Hair Dresser.....	10	
	Umbrella, Parasol, Stick Maker, Dealer.....	2	2
	Accoutrement Maker.....		1
19.	Tallow Chandler, Candle Grease Manufacturer.....	1	
	Soap Boiler Maker.....		2
	Manure Manufacturer.....	1	
	Bone, Horn, Tortoise Shell, Worker, Dealer.....	2	
	Furrier, Skinner.....	1	
	Tanper, Fellmonger.....	7	
	Currier.....	8	1
	Leather Goods, Portmanteaus, Bag, Strap, etc., Maker, Dl'r	4	1
	Hair, Bristle, Worker, Dealer.....	1	
	Brush, Broom Maker.....	10	6
	Quill, Feather, Dresser, Dealer.....		1
20.	Oil Miller, Oil Cake Maker, Dealer.....	4	

<i>Occupations.</i>	<i>Males.</i>	<i>Female</i>
Japanner.....	3	
Water Proof Goods, Maker, Dealer.....	2	
Willow, Cane, Rush, Worker, Dealer, Basket Maker.....	29	1
Thatcher.....		1
Timber, Wood Merchant, Dealer.....	6	
Sawyer.....	13	
Lath, Wooden Fence, Hurdle Maker.....	1	
Wood Turner, Box Maker.....	18	2
Cooper, Hoop Maker, Binder.....	23	
Cork, Bark, Cutter, Worker, Dealer.....	1	
Paper Manufacturer.....	1	4
Envelope Maker.....		1
Stationer, Law Stationer.....	4	
Card, Pattern, Card Maker.....		1
Paper Stainer.....		1
Paper Box, Paper Bag Maker.....	5	8
Ticket, Label Writer.....	2	
Others.....		1
21. Coal Miner.....	71	1
Ironstone Miner.....	1	
Copper Miner.....		1
Tin Miner.....	1	1
Lead Miner.....	4	1
Miner in other or undefined minerals.....	12	
Coal Merchant, Dealer.....	3	
Coal Heaver.....	6	
Coke, Charcoal, Peat Cutter, Burner, Dealer.....	2	
Gas Works Service.....	7	
Stone Quarrier.....	14	
Stone Cutter, Dresser, Dealer.....	4	
Slate Quarrier.....	1	
Slate Worker, Dealer.....	1	
Clay, Sand, Gravel, Chalk Laborer, Dealer.....	1	
Plasterer, Cement Manufacturer.....	1	
Brick, Tile Maker, Burner, Dealer.....	22	2
Pavior.....	1	
Road Laborer.....	9	
Platelay.....	3	
Railway Laborer, Navy.....	3	
Others.....	1	
Eathenware, China, Porcelain Manufacturer.....	22	9
Glass Manufacturer.....	29	
Salt Maker, Dealer.....	2	
Water Works Service.....	1	
Goldsmith, Silversmith, Jeweler.....	11	1

<i>Occupations.</i>		<i>Male.</i>	<i>Female</i>
	Gold, Silver Beater.....	1	
	Others.....		1
	Blacksmith.....	55	
	Nail Manufacturer.....	6	3
	Anchor, Chain Manufacturer.....	5	
	Other Iron and Steel Manufactures.....	65	
	Ironmonger, Hardware Dealer, Merchant.....	1	
	Copper, Copper Goods, Manufacturer, Worker, Dealer.....	3	
	Tin, Tin Plate, Tin Goods, Manufacturer, Worker, Dealer..	14	1
	Metal Refiner, Worker, Turner, Dealer.....	3	
	Brass, Bronze, Manufacture, Brazier.....	18	
	Metal Burnisher, Lacquerer.....	1	2
	Wire, Maker, Worker, Weaver, Drawer.....	5	1
	Bolt, Nut, Rivet, Screw, Staple Maker.....	8	
	Others.....	2	1
22.	General Shopkeeper, Dealer.....	4	
	Pawnbroker.....	2	
	Costermonger, Huckster, Street Seller.....	14	
	Manufacturer, Manager, Superintendent (undefined).....	1	
	General Laborer.....	360	2
	Engine Driver, Stoker, Fireman (neither Railway, Marine nor Agricultural).....	11	
	Artisan, Mechanic (undefined).....	50	
	Apprentice (undefined).....	5	1
	Factory Laborer (undefined).....	11	
	Machinist, Machine Worker (undefined).....	1	5
23.	Chimney Sweep, Soot Merchant.....	1	
	Scavenger, Crossing Sweeper.....	3	
	Rag Gatherer, Dealer.....	2	
VI. UNOCCUPIED CLASS.			
24.	Persons returned by property, rank, etc., and not by special occupation, including all children under 5 years of age	3,280	4,408
	Total	7,101	6,173

SCOTLAND.

	MALE.			FEMALE.		
	Under 20 yrs.	Above 20 yrs.	Total	Under 20 yrs.	Above 20 yrs.	Total
Total	456	693	1149	370	623	993
OCCUPATIONS OF THE DEAF AND DUMB.						
CLASSES.						
I. Professional	17	15	32	16	8	24
II. Domestic .....	....	5	5	2	74	76
III. Commercial	2	12	14	....	1	1
IV. Agricultural	10	97	107	4	36	40
V. Industrial	66	490	556	34	170	204
VI. Unoccupied and Non-Productive....	361	74	435	314	334	648
ORDERS.						
Class I.						
3. Professional Occupations.....	17	15	32	16	8	24
Class II.						
4. Domestic Officers and Services.....	....	5	5	2	74	76
Class III.						
5. Commercial Occupations.....	1	8	9	....	1	1
6. Conveyance.....	1	4	5	....	....	....
Class IV.						
7. Agriculture	7	86	93	4	34	38
8. About Animals and Fisheries.....	3	11	14	....	2	2
Class V.						
9. Books, Prints and Maps	7	39	46	....	1	1
10. Machines and Implements.....	....	23	23	1	2	3
11. Houses, Furniture and Decorations..	9	69	78	1	2	3
12. Carriages and Harness	1	2	3	....	....	....
13. Ships and Boats.....	2	11	13	....	....	....
15. Tobacco and Pipes.....	1	1	2	1	2	3
16. Food and Lodging	2	21	23	1	1	2
17. Textile Fabrics.....	6	33	39	12	46	58
18. Dress	22	135	157	17	97	114
19. Animal Substances.....	2	13	15	....	....	....
20. Vegetable Substances.....	3	14	17	....	5	5
21. Mineral Substances.....	7	54	61	1	....	1
22. General or Unspecified Commodities.	4	75	79	....	14	14
Class VI.						
24. Without Specified Occupations.....	17	74	91	36	334	370

25. Scholars and Children of No Stated Occupations	344		344	278		278
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ORDER 3.

1. Missionary, Scripture Reader, Itinerant Preacher.....	I	I				
Church, Chapel, Cemetery, Official, Servant	I	I				
2. Writer to the Signet, Solicitor.....	I	....	....	....	....	
4. Schoolmaster, Schoolmistress.....	I	I	....	5	5	
Teacher, Professor, Lecturer, Tutor, Governess .....	....	....	....	2	2	
5. Student.....	13	3	16	15	1	16
7. Painter (Artist).....	3	3	....	....	....	
Engraver (Artist).....	4	5	9	....	....	
Art Student.....				I		1

ORDER 4.

1. Domestic Indoor Servant.....	4	4	2	58	60
2. Office Keeper (not Government).....	1	1	....	....	....
Charwoman .....	....	....	....	4	4
Washing and Bathing Service.....	....	....	....	12	12

ORDER 5.

I. Broker, Agent, Factor.....	....	I	I	....	....	....
Commercial Clerk, Bookkeeper.....	I	7	8	....	I	I

ORDER 6.

1. Other Railway Officials and Servants.	1	1	....	....	....
2. Carrier, Carter, Vanman.....	1	1	2	....	....
3. Harbor, Dock, Wharf, Lighthouse, Service.....	2	2	....	....	....

ORDER 7.

1.	Farmer, Grazier.....	11	11	....	....	....
	Farmer's, Grazier's, Son, Grandson, Brother, Nephew	5	19	24	....	....
	Agricultural Laborer, Farm Servant..	1	41	42	4	34
	Shepherd	2	2	....	....	....
2.	Forester, Wood Laborer.....	1	5	6	....	....
3.	Nurseryman, Seedsman, Florist.....	1	1	....	....	....
	Gardener (not Domestic)	7	7	....	....	....

ORDER 8.

Huntsman, Horsekeeper, Groom, Breaker	1	1	....	....	....
Fisherman, Fisherwoman	3	10	13	....	2 2

ORDER 9.

1. Bookbinder	4	17	21	....	1	1
Printer	1	14	15	....	....	....
2. Lithographer, Lithographic Printer ..	2	8	10	....	....	....

ORDER 10.

1. Engine and Machine Maker.....	2	2	....	....	....
Fitter and Turner, (Engine and Ma- chine)	5	5	....	....	....
Boiler Maker.....	9	9	....	....	....
Spinning and Weaving Machine Maker	1	1	....	2	2
2. Cutter and Scissors Maker.....	1	1	....	....	....
7. Type Cutter, Founder.....	2	2	....	....	....
Die, Seal, Coin, Medal Maker.....	3	3	....	....	....
8. Fishing Rod, Tackle Maker .....	....	....	1	....	1

ORDER 11.

1. Carpenter, Joiner.....	2	17	19	....	....
Bricklayer.....	2	2	....	....	....
Mason, Marble Worker, Polisher.....	12	12	....	....	....
Mason's, Bricklayer's Laborer.....	5	5	....	....	....
Plasterer	1	2	3	....	....
Painter, Paperhanger, Glazier.....	9	9	....	....	....
2. Cabinetmaker, Upholsterer	4	10	14	1	1
French Polisher.....	2	2	....	2	2
3. Wood Carver	2	7	9	....	....
Carver and Gilder.....	3	3	....	....	....

ORDER 12.

1. Coachmaker.....	2	2	....	....	....
2. Saddler, Harness, Whip Maker	1	....	1	....	....

ORDER 13.

1. Shipbuilder	1	7	8	....	....
Shipwright, Ship Carpenter, (Ashore).	1	1	1	....	....
Boat, Barge Builder.....	1	1	1	....	....
2. Sailmaker	1	2	3	....	....

ORDER 15.

1. Tobacco Manufacturer, Tobacconist..	1	1	1	2	3
Tobacco, Pipe, Snuff-Box Maker.....	1	....	1	....	....

ORDER 16.

1. Hotel Keeper, Inn Keeper.....	1	1	....	....	....
2. Malster.....	3	3	....	....	....
Brewer	1	1	....	....	....
3. Butcher, Meat Salesman.....	4	4	....	....	....
Poulterer, Game Dealer	1	1	....	....	....
Miller (Flour, Oatmeal, etc.)	2	2	....	....	....
Baker.....	2	8	10	....	....
Confectioner, Pastrycook.....	....	....	1	1	2
Grocer, Tea, Coffee, etc., Dealer	1	1	....	....	....

ORDER 17.

1. Woolen Cloth Manufacturer.....	1	1	2	1	4	5
Wool, Woolen Dyer, Printer.....	1	1	1	....	....	....

Woolen Stuff, Wincey, Tartan Manufacturer	1	1	.....	.....	.....	.....
Worsted Manufacturer.....	1	1	1	1	2	
2. Silk, Satin, Silk Velvet Manufacturer. 1	3	4	1	.....	1	
3. Cotton Manufacturer.....	1	1	4	6	10	
Cotton, Calico Printer, Dyer, Bleacher	2	2	.....	1	1	
Flax and Linen Manufacturer, Dealer	4	4	.....	4	4	
Muslin Embroiderer .....	.....	.....	.....	3	3	
4. Jute Manufacturer.....	2	2	.....	1	1	
Rope, Twine, Cord Maker, Dealer....	1	1	.....	1	1	
Sacking, Sack, Bag Maker, Dealer....	1	1	.....	1	1	
5. Weaver (Undefined).....	1	4	5	1	4	5
Dyer, Scourer, Bleacher, Calenderer (Undefined)	7	7	.....	4	4	
Factory Hand (Textile) (Undefined)..	3	3	6	4	12	16
Carpet and Rug Manufacturer.....	1	1	.....	.....	.....	
Knitter (Undefined) .....	.....	.....	.....	1	1	
Trimming Maker, Dealer.....	.....	.....	.....	1	1	
Embroiderer.....	.....	.....	.....	2	2	

ORDER 18.

1. Woolen Bonnet Maker.....	.....	.....	1	1	2	
Tailor.....	17	17	34	1	6	7
Milliner, Dress Maker, Staymaker....	.....	.....	10	66	76	
Shawl Manufacturer.....	1	1	1	3	4	
Shirtmaker, Seamstress.....	.....	.....	1	14	15	
Hosiery Manufacturer.....	.....	.....	1	7	8	
Shoe, Bootmaker, Dealer.....	5	62	67	.....	.....	.....
Hair Dresser, Wig Maker.....	1	1	.....	.....	.....	
Umbrella, Parasol, Stick Maker, Dealer ....	.....	.....	2	.....	2	

ORDER 19.

2. Skinner, Furrier.....	1	1	.....	.....	.....	
Tanner	1	2	3	.....	.....	
Currier	1	3	4	.....	.....	
Portmanteau, Bag, Leather Goods Maker, Dealer.....	3	3	.....	.....	.....	
3. Brush and Broom Maker	4	4	.....	.....	.....	

ORDER 20.

1. Floor, Cloth, Oil Cloth Manufacturer.	2	2	.....	.....	.....	
India Rubber, Gutta Percha, Manufacturer, Dealer.....	.....	.....	.....	1	1	
2. Thatcher	1	1	.....	.....	.....	
3. Timber, Wood, Merchant, Dealer....	1	1	.....	.....	.....	
Sawyer	1	1	.....	.....	.....	
Wood Turner	1	3	4	.....	.....	
Box Maker	1	1	2	.....	1	1
Cooper, Hoop Maker, Binder.....	1	2	3	.....	.....	

4.	Paper Manufacturer.....	2	2	....	2	2
	Envelope Maker.....	....	....	....	1	1
	Ticket, Label Writer.....	1	1	....	....	....
ORDER 21.						
1.	Coal Miner.....	11	11	....	....	....
	Ironstone Miner.....	1	1	....	....	....
2.	Gas Works Service.....	1	1	....	....	....
3.	Stone Quarrier.....	3	3	....	....	....
	Stone Merchant, Cutter, Dresser.....	1	4	5	....	....
	Road Laborer.....	1	1	2	....	....
4.	Glass Manufacturer.....	4	4	1	....	1
	Earthenware, China, Glass Dealer.....	1	1	....	....	....
8.	Iron Manufacturer.....	1	20	21	....	....
	Blacksmith.....	1	3	4	....	....
10.	Tinsmith, Whitesmith, Tin-Worker					
	Tinker.....	3	1	4	....	....
12.	Brass, Bronze Manufacturer, Brazier.....	3	3	....	....	....
	White Metal, Plated Ware Maker,					
	Pewterer.....	1	1	....	....	....
ORDER 22.						
1.	General Shopkeeper, Dealer.....	....	....	....	1	1
	Hawker, Pedlar, Street Seller.....	3	3	....	3	3
2.	General Laborer.....	4	63	67	....	6
	Engine Driver, Stoker, Fireman (not					
	Railway or Marine).....	2	2	....	....	....
	Artisan, Mechanic (Undefined).....	3	3	....	....	....
	Factory Laborer (Undefined).....	4	4	....	....	....
	Machinist, Machine Worker (Undefined)				4	4
ORDER 24.						
1.	Persons returned by Property, Rank,					
	etc., or of no occupation.....	17	74	91	36	334
ORDER 25.						
1.	Scholars.....	187	....	187	154	....
	Children of No Stated Occupation....	157	....	157	124	....

IRELAND.
Persons having Stated Occupations.

OCCUPATION OR SOCIAL POSITION.	MALES.							FEMALES.						
	Under 15.	15 and under 20.	20 and under 40.	40 and under 60.	60 and under 80.	80 and upwards.	Total.	Under 15.	15 and under 20.	20 and under 40.	40 and under 60.	60 and under 80.	80 and upwards.	Total.
Architect.....				1			1							
Artist.....	1	2					3							
Baker.....	1	13	5				19							
Basket Maker.....		1					1							
Blacksmith.....		4	6				10							
Bleacher.....			2				2							
Boatman.....		1	1		1		3							
Bookbinder.....			1				1							
Boot and Shoemaker.....	16	59	26	3			104			1				1
Brass Finisher, Founder		1					1							
Bricklayer, Mason.....		4	2	3			9							
Bookfolder.....									1					1
Brushmaker.....	1	5					6							
Butcher.....		2					2							
Cab, Car Driver.....		1	1				2							
Cabinetmaker.....		4	4	1			9							
Caretaker.....		3	2	1			6		2	2				4
Carpenter.....	4	14	7	4			29							
Carpet Manufacturer.....	1						1		1					1
Carver and Gilder.....			1	1			2							
Charwoman.....									2	7	5			14
Coach Maker.....		1					1							
Coal Merchant.....									1					1
Cook (not Domestic).....		1		1			2							
Cooper.....		2	1				3							
Dairyman, Milkseller.....									3	2				5
Dealer (undefined).....		2					2							
Draper.....		2					2							
Engine Driver.....	1						1							
Engraver.....				1			1							
Factory Worker (Wind'r,			9	3			12		5	12	4	2		23
Reeler, Spin'r, Mill Wr.									2	46	13	1		62
Farmer.....		117	67	34	4		222							
French Polisher.....		1					1		1					1
Fruiterer.....									1					1
Fruit-Stall Keeper.....										1				1
Furniture Broker.....									1					1
Gardener.....	1	3	5	3			12							
Gentleman, Gentlew'm'n			1	3			4		1	2	4	2		9
Glazier, Pa'tr, Pap'r Hr.		7	2	3			9							
Hairdresser, Wigmaker		1					1							
Housekeeper.....									1	27	17	8		53
Jeweler, Golds'th, Silv'h				1			1							
Laborer.....	2	30	210	174	71	6	493		2	4	2			8
Laundress.....									15			1		16
Lithographer.....		3	1				4							
Machinist.....					3		3		2	2				4
Mechanic (undefined).....														
Milliner, Dressmaker.....								1	12	49	28	2		92
Miner.....	1						1							
Moulder.....			1				1							
Nailor.....			1				1							
Paper Manufacturer.....			1				1							
Plasterer.....			1				1							
Porter, Messenger.....	1		1				2							
Printer.....		4	18	1			18							
Quarryman.....			1				1							
Rope, Twine Maker.....		2	1				3							
Saddler, Harness Maker		3	8	2	1		14							
Sail Maker.....				1			1							
Sculptor.....		1					1							
Seaman.....		1	2				3							
Seamstress, Shirt Maker														
Servant.....	4	66	84	37	1		192	1	7	60	28	12		108
Ship Carpenter.....		1	1				2		7	86	109	59	2	263
Slate, Tiler.....			2	1			3							
Stonecutter.....		2	2	1			5							
Tailor, Tailoress.....	2	14	42	10	2		70	1	2	1				4
Teacher, Schoolmistress										1				1
Timber Merchant.....		2	1				3							
Tin Plate Worker.....		1					1							
Weaver.....	1	15	6	6			27	1	16		1			18
Wool Sorter.....														2
Unspecified.....		106	47	44	3		200		316	221	92	9		638
Total.....	5	84	738	478	224	15	1,542	2	40	647	445	187	11	1,332

NOTE:—In the original list for Scotland, there are columns showing the occupations of the blind as well as the deaf and dumb. I have omitted the occupations for which blind only were returned. In the Irish list there are columns showing the deaf children of persons following foregoing occupations; I have also omitted these and the occupations not returned for the deaf.

The Chair: We shall now have a paper presented my M. Gaillard, of the French section.

THE DEAF MUTE IN FRANCE AT WORK.

BY HENRI GAILLARD, GENERAL SECRETARY OF THE FRIENDLY ASSOCIATION OF DEAF MUTES OF FRANCE, CHAIRMAN OF THE COMMITTEE OF THE DEAF-MUTES' UNION, EDITOR IN CHIEF OF THE "DEAF MUTES' GAZETTE."

[Translated by Mr. A. G. Draper.]

Gentlemen:

If I come before you to speak of this both humble and lofty question, important chiefly because it concerns the ability to earn daily bread, and hence to live the lives of free men dependent upon themselves alone—it is because I am one of those who live more by manual than by mental labor, and can therefore venture upon the subject with knowledge.

My relations in the world of labor, especially in that where the deaf labor, are certainly more numerous than those which I have in the political, literary and artistic world. Moreover, I have visited all the humble places where poor men suffer, the shops and manufactories where men with opinions toil, and the meetings where they pour out their complaints, alas too often just; I have seen the sad social diseases, the underserved deprivations, and above all I have seen that the deaf mute is in the midst of those troubles and suffers from them.

Therefore more than ever I think that I had good reasons when, at a banquet of the deaf in 1889, I said, approved by unanimous applause, that France is to-day the last country in Europe in the matter of the social life that she offers to the deaf and dumb.

Since then, facts have not given me the least contradiction. The causes of this cruel and lamentable situation are many. There is first the bad organization of the trades workshops in the schools, the defects in the appliances, the neglect in which the young deaf apprentices are often left during their apprenticeship, the mediocrity of the practical instruction given, and the absence of theoretical instruction; and more than all the fewness of the trades taught, trades for the most part less desirable because of the numbers that know them, and that have been invaded by females and by machinery in the shops of the world. There still remains the difficulty of getting employers to

accept deaf workmen, so that they often work at their own homes on account of the prejudices against them.

In general all the deaf in France are capable of working at all the occupations which do not demand hearing. But for that it is necessary that they have requisite qualities—quickness, manual dexterity, power of the arms and of the body, intelligence, attention, knowledge of the language and of book-keeping. And it is necessary that these capacities, latent or revealed, should be trained by the master for the best interests of the pupil. Unhappily this is what seldom happens. In nearly all schools for the deaf there are two, four, sometimes eight shops where the teacher himself, if he knows a little, teaches to the pupils the first principle of an art, its most elementary facts and leaves them to advance alone as well as they can. In other more prominent schools, as for example the National Institution in the rue St. Jacques, the instruction is given by the foremen of the shop, specially appointed for that purpose; and who for the most part, it is necessary to say, even though they are very devoted, do not vary the manner of their process, consisting in doing and doing again the same thing before the pupils, to escape the trouble of giving full explanations which they cannot give by the pure oral method. And, sad statement, these foremen are ignorant or indifferent to all effective progress in their arts, and cannot profit their pupils by the same; who are thus destined, on leaving school to be at a constant disadvantage beside their hearing comrades, unless indeed the young mute ceases to rely upon his apprenticeship and gives more years to retrieving the time wasted by his careless teachers.

We see that in order that the mute should be really worthy of his intellectual regeneration, the work of Michel de l'Epee, and of his social rehabilitation, accomplished by the great French Revolution; it is necessary, that having all the rights and accepting all the duties of free citizens, he should be able to reach a fair place in society, to profit by his own labor and never be classed in the list of the assisted, in the horrid category of the useless and the parasitic.

The deaf mute loves labor, and has a profound dislike of idleness, which weighs him down with *ennui*, and of dissipation which weakens his forces; what he wishes is to enjoy his life. He prefers those callings that are well paid, and he has reason, for he wishes justice. He would have his part in human joys, and as those joys are not accessible save to those who earn much, he wishes a calling that will enable him to be in the number of the privileged ones. Those who are truly solicitous for the happiness of the deaf mute, for his happiness here below, and not for his problematic happiness in a world unknown, have the duty of giving him an occupation that will assure him the realization of his hopes. They also have the duty of aiding the young deaf mute to acquire good manners, which will serve to arm him more surely for the battle of life, and to conquer for himself the right to enter into the felicities of the family. One disinherited by nature ought not also to be deprived of education.

Give them, then, good, well-paid trades with the greatest zeal; in a word, do all you can with their quickened intelligence to lift them out of the realms

of ignorance, by patient efforts. And, in order not to choose blindly, not to impose trades condemned irremediably to degradation by approaching conditions, make your plans after one observation, so that the adult deaf mutes may continue actual workers.

There are few statistics in regard to the deaf mute population of France; it is estimated at 35,000 persons. Those who belong to wealthy families either have no occupation or pursue the fine arts, as painting and sculpture, in which they obtain great and well deserved success.

The deaf mutes who earn the most, who have steady and well-paid trades, are those who have had an apprenticeship outside the schools, among the hearing, either in shops or trade schools; where they have acquired the particular skill of hand necessary to work, and have formed relations with their hearing companions. Those who have had their apprenticeship in the schools, with few exceptions, are far from reaching the superiority of the former, of having the chance of a good trade, and of possessing the energy, habits and knowledge of the rights of the workman, which the former have. Also, the needy count themselves chiefly among the latter. Their incapacity renders them little kept by their employers, or kept on condition that they content themselves with small pay. They pass from shop to shop; are obliged to take, often at an advanced age, some other trade; or to fall into the comradeship of the deaf mute peddlers of manual alphabets and knick-knacks, little walking merchants—brave folks for the most part, very courageous, going about on foot along the great roads of France, and practicing, nominally, one of the more honorable callings. Sometimes, again, a poor trade is carried on by a lot of hearing persons out of other employment, and the master, if he has not a good heart, if he is full of prejudice, will refuse the deaf mute.

One admirable thing to do, which would greatly assist the deaf mute, would be to teach him an artistic calling, which few hearing persons know, which would render him in a way indispensable, find him patrons, and always yield good pay for excellent work. To arrive at this result, instruction in designing, especially industrial designing, ought to hold a prominent place in schools for the deaf. In the last years of study, in the case of those well fitted, they ought to advance step by step with the instruction given by the teacher, even without actual labor in the studio. At the end of his studies, his progress being good in the branch he has chosen, the pupil should take a place in a studio outside his school, or in a professional school of the hearing. It is there, there only, that he will succeed in learning the secrets of his art, make his name known and impress it upon those who may employ him.

The creation of professional schools in schools for the deaf mute is useless in the highest degree. Their suppression would be a great benefit. The Prefect of the Department of the Seine makes every year, inquiry among the young men of 20 to 21 years of age, exempt from military service on account of deafness, in order to find out whether the instruction that has been given them in the schools has profitted them so that they can earn their own living. Now, nearly all the replies show that either these young deaf mutes do not know their trades well, or had need to complete their apprenticeship, or, as is

true of the greater number, were obliged to change and take up an essentially local occupation which supported their own region.

Below is given a list of arts and occupations for which a number of deaf mutes have fitted themselves. The researches that I have made in Paris and in the Departments, permit me to fix the number for each 100 deaf mutes. When one goes over this list and pays attention to the trades taught in the schools he will be quickly convinced that it is the best to take account of the condition of the parents of the deaf mute, of the occupation followed in his neighborhood, and of his tastes and capacities, in order to make of him a good workman in every sense of the word.

Teachers of Deaf Mutes.....	3.	Enamelers.....	1.5
Artists, painters.....	5.5	Clothmakers.....	7.
Artists, sculptors.....	7.5	Tissuemakers.....	7.
Modelers.....	2.5	Cloth and wool workers.....	7.
Bakers.....	1.4	Sheet iron workers.....	7.5
Geometricians.....	.1	Coopers.....	2.5
Tailors.....	.1	Butchers.....	.4
Bookbinders, stitchers.....	5.	Drivers of beasts.....	1.2
Glovers.....	7.5	Sellers of beasts.....	.1
Stumpers, ornamental.....	.5	Tilemakers.....	1.5
Opticians.....	.4	Glass workers.....	.4
Engravers, stone.....	1.5	Wagon and machine workers or re-	
Cutters, stone.....	.2	pairers.....	.5
Packers.....	.6	Makers of small wares.....	.5
Curriers.....	.5	Watchmakers.....	.1
Marblers.....	1.	Silverers.....	3.
Hosiers.....	7.	Cooks.....	1.
Hosiers, makers of.....	1.	Coppersmiths.....	.4
Turners, wood.....	1.2	Scourers.....	1.
Lacemakers.....	.8	Crockery makers.....	3.
Merchants.....	2.	Painters on crockery.....	.5
Saddlers.....	.5	Spinners.....	7.
Toymen.....	.5	Founders.....	1.5
Decorators.....	1.	Chasers.....	2.
Oilers.....	.5	Rollers.....	.5
Military equipments, workers in...	.5	Gasfitters.....	.1
Shoeblocks.....	.1	Tinners.....	5.5
Watermen.....	3.	Stampers.....	.6
Basketmakers.....	7.	Wool sorters.....	7.
Nightwatchmen.....	.5	Wool pressers and driers.....	1.5
Lamp makers.....	.5	Morocco workers.....	2.5
Cistern makers.....	.5	Pasteboard makers.....	.4
Locksmiths.....	1.5	Stationers.....	.4
Wine makers.....	.3	Pressmen.....	2.
Wine sellers.....	1.2	Cutters, metal.....	.5
Meal sellers.....	.4	Cutters, wood.....	1.

Millers	3.	Dressers of skins	1.5
Porters	2.5	Bon-bon makers	.2
Laborers	9.9	Pastry makers	1.5
Domestics	3.	Paper makers	4.5
Drivers	.5	Watch and clock makers	.5
Clerks, private	1.5	Wheelwrights	2.5
Clerks, public	.5	Farriers	1.2
Accountants	.2	Shoemakers	9.9
Photographing	3.	Diggers	4.
Jewelry working	2.5	Plumbers	.2
Silversmithing	.3	Compositors	9.9
Gravers on copper	.2	Carpenters	.8
Lithographing	.6	Tanners	3.
Designers, furniture	.2	Brazers	3.
" cloth, flowers	1.5	Button makers	.5
" artistic	.5	Rubber workers	.5
" industrial	.2	Farmers, owners	.7
Sculptors on wood	5.5	Farmers, cultivators	9.9
Furniture makers	.6	Horticulturists	3.
Workers in porcelain	.5	Gardners	9.9
Potters	3.	Forgers, metal	4.
Refiners, textile	1.5	Engine makers	.2
Wooden shoe makers	9.9	Wall painters	.6
Cutters, leather	.5	Hewers	4.
Cutters, cloth	1.5	Distillers	.2
Salt provision workers	1.5	Washers	4.5
Choppers, meat	.4	Gold beaters	.5
Soap makers	1.2	Leather beaters	3.5
Tobacco workers	.1	Butter makers	1.5
Tinters of engravings	3.	Frame makers	.2

Behold now the trades taught in the schools.

Agriculture, Gardening, Printing, Lithographing, Carpentry, Engraving on wood, Shoemaking, Bookbinding and Tailoring.

They are very few. True, and when one reflects that the scholastic population of deaf mutes is about 3,500, he is grieved that a large number should be forced to choose between these occupations, of which the most part are insignificant, do not yield more than will buy a morsel of bread, are subject to frequent financial crises, and destined to disappear sooner or later before machinery and the inferior work done by females and immigrants. Among these trades I will mention printing, wood carving, engraving and to some extent lithographing. Competition brings the inevitable result of lowering wages; the most common trades, employing the most workmen, are most subject to this competition; even if the deaf-mute knows them well he will be exposed to all their fluctuations, frequent changes, and to the impossibility of finding a vacant place among so many available hearing persons out of work. Moreover, a trade like printing is in process of leaving the cities more and

more, and taking its place in the country, where the lower price of land admits the erection of large establishments in which women only, or almost only, are employed; and these places develop wonderfully, taking work from the printing offices of the cities, principally from those of Paris. Hence, when there is a stoppage of work it is often the deaf mute who is dismissed, and you see the inequality of his condition, especially if it is to him at all impossible to leave his native place. Nothing remains for him save to enter one of the little offices which do the small jobs of the city, circulars, cards, announcements, etc.; but there still the applications for employment are more numerous than the vacancies. What is more serious, the deaf mute leaving the shop of his school is ignorant of artistic work, those schools generally carrying to a printer apprentices whom he is glad to get to set up lines, and do nothing else, and for that he pays them the least possible. This using of the deaf-mute apprentices, this disdain of his future, is found also in certain provincial schools.

There are no more than three trades—cultivating, gardening and shoemaking—which should reasonably be taught in all the schools, for those who live in the country. With those trades they will have nothing to fear, so long as they have average intelligence and no bad habits, and are averse to moving about from place to place, as, to their credit, rural deaf mutes usually are.

But for those who live in the cities I will not cease to repeat that it is better not to teach them any trade, but only to put them into shops of manual labor, if the school can support such, as at the National institution at Paris, an arrangement that does the greatest honor to its director, M. Javal. The great advantage of manual labor shops is to give the pupil an agreeable change in the practice of the arts of carpentry, modeling, sculpture, etc., to make them skillful with their limbs, quick in judgment and attention—to develop them in all that goes to make excellent workmen, and lead them to be able to choose finally the trade best suited to them. One or two hours per day ought to be given to these manual exercises without prejudice to instruction in designing which we again insist.

During the whole time the teachers should have all the leisure necessary to plan well the instruction of the pupil, to help him on toward his indentures and his certificate in study. When he obtains it and is able to understand his native language, by speech if able, and by writing if not, it will be about time for him to quit school and be placed at apprenticeship in his own locality, near his parents, but still under the patronage of his school, which should pay the small expense of his apprenticeship and furnish him with his first tools. The amount saved by suppressing the trades school would be available for these new needs.

In the country schools the maintenance of schools of gardening and general cultivating of land, the care of animals and dairying are the only occupations necessary to be taught. Only they should be taught thoroughly, accompanied by short and useful theoretical teaching, and the most usual applications of science to agriculture, as well as the laws affecting agriculture, rents, engagement of workmen, etc. For it ought to be said that many deaf mutes are the sons of proprietors, and if they do not know all about agriculture

they will be disinherited of the happiness of their parents and become simply laborers in the fields.

There are not a few deaf mutes established in business in France—engravers, watch and clock makers, engravers on wood, chemists and farmers. They manage their affairs alone, or with the help of their hearing wives or children, and they do well, but it is not to the schools that they owe this good fortune. To cite all these courageous deaf mutes would be difficult, but I will give a few names: Senns, hose-maker; DeMeserman, nurseryman; Borigeol, spinner; Turc, silk-maker; Koechlin, builder, and an ingenious mechanic; Raoul Cagny, Ludovic de Tessieres, Ph. de Barjean, de Chastellux, Emile Fortin, Jules and Henri Gosme, etc., agricultural proprietors; Victor Thierry and G. Cavmillon, watch and clock makers; Godard-Desmaret, manufacturer; Auguste Colas, designer, etc.

The pay of every able deaf-mute is always equal to that of hearing persons of the same ability; there does not then exist the distinction made by employers between their deaf and hearing workmen, when, if the first are inferior to their companions, or timid, or ignorant of their rights, the employers feel authorized to pay them as little as to them seems good, without regard to their protestations. The deaf mutes who fall most easily into this catalogue of clients of mercy are those who come from the school shops, a fact following upon the other fact, that those schools never fit themselves to the life of the world, never give the ruggedness of spirit necessary in the cotemporary struggle of life.

As to the female deaf mutes, a like inferiority is shown when they leave the schools, where they are members generally of a lay congregation directed by ecclesiastics. There they are taught no trade—they are prepared for the higher life—for the life in heaven rather than for that here below. In certain schools they are indeed taught some occupation, usually the lowest work of women—sewing, repairing, washing, embroidery, a little cooking, but never are they taught so as to make them proficient in these labors. However, in the large towns there are some female deaf mutes following trades and living thereby. Here again we see that these are not the trades taught them at school; the number is as before for each 100:

Compositors.....	5.	Spinners.....	2.5
Florists.....	3.	Corset makers.....	1.
Seamstresses.....	9.9	Maid servants.....	6.5
Dressmakers.....	.2	Machine tenders.....	'2
Lace repairers.....	.4	Armorers' assistants.....	1.
Piecers.....	9.9	Perfumers.....	.4
Household servants.....	7.	Preserve makers.....	3.5
Milliners.....	.1	Shoe stitchers.....	4.
Bleachers.....	5.	Bandage makers.....	1.
Tapestry workers.....	.2	Feather workers.....	2.5
Embroiderers.....	1.4	Fan makers.....	.5
Laundresses.....	5.	Reflector makers.....	.5
Necktie makers.....	2.5	Wreath makers.....	3.
Stitchers.....	3.	Parisian notion makers.....	6.

The large number of female compositors attracts notice. It was the act of M. M. Firmin-Oidot to begin the practice of putting this excellent trade into their hands. He has founded at Mesnie-sur-l'Estree, department de l'Eure, a small shop lent by the religious orders where twenty-five female deaf mutes learn the art of printing. They can stay as long as they choose. They are paid at least 3 francs per day, from which their daily expenses are deducted, and the remainder is placed in a savings bank to serve them as a fund when they finish their apprenticeship or get married. They often get situations in Paris offices.

A female deaf mute having great knowledge of the business, Mlle. Pauline Sorg, teaches them. This work of M. Firmin-Oidot has attracted notice. The Society of Encouragement of Benefaction awarded him, in 1892, the d'Aboville prize, of the value of 3,000 francs, instituted in honor of those manufacturers who concern themselves in assisting, by teaching them how to labor, infirm persons, or those not supposed to be incapable of all elevation. It was no doubt merited; but what M. Firmin-Oidot has done the schools also do, with less zeal, perhaps, and with a less valuable stock of tools, but with the same intention of making good workmen.

There should be, also, in order to help deaf mutes find some employment, a point where they may meet for that purpose. If the societies for the employment, education and assistance swarm, there is still for the deaf mute a deplorable lack of them. The schools themselves, at least the official schools, neglect to place their students outside. When the deaf mute has finished his course of study, a term of seven or eight years, the schools consider their work done, which is truly cruel and might well make one desire the complete suppression of schools for deaf mutes, in order to leave them in the exquisite happiness of ignorance, for where is the good of giving them instruction and education if, sooner or later, through social indifference to them, that instruction and education serve only to show them that their condition will remain inferior? that all their efforts as well as those of the teachers, are unproductive?—that they are the most irremediably condemned men in the Universe?

The great men in letters, art, politics, science and industry, who in France interest themselves in the good cause of deaf mutes are legion; they could associate themselves with some of the ablest of the deaf mutes, and the foundation of an employment society for the deaf would be laid. While the hearing promote their influence and desires, the deaf mutes could look out for and recommend those of their number having need of employment. At need this society could put itself in relation to the labor market of its locality, with other societies of laborers, and with bureaus of municipal works. It could even consist of a committee having functions with the school, and composed of some leading persons of the place.

The government ought also, more than private persons, to aid in the elevation of the deaf mutes through their labor, by opening to them largely the doors of establishments under its control. It is truly surprising that the government printing office at Paris has up to this day received no more than a score of deaf mutes, of whom three are now there. It is also truly regrettable that

the City of Paris is obstinately opposed to deaf mutes when they ask for employment suited to their capacities. Happily, I have hopes that at Paris this ostracism will soon cease, for the deaf mutes have resolute defenders in the municipal councils of the glorious city; among those who deserve that the deaf mute profit like his hearing companion by steady and fairly paid labor, are, MM. Faillet, Blondel, Weber, Muzet, Thuvillier, Petrot, etc.

Apropos to the entrance of deaf mutes into the public offices, I am astonished that no account has been taken of a proposition of M. Eugene Pereire, a worthy descendant of the illustrious Rodriguez Pereire, one of the earliest instructors of deaf mutes. M. Eugene Pereire founded a school for the deaf at Paris and is president of the consulting commission of the National Institution. He suggested at a meeting of the Commission a step which all intelligent deaf mutes would rejoice at, namely, the formation of a special class to teach them book-keeping, registry, commercial correspondence, the care of manuscripts—all that would fit them to enter the public offices. It is sad to see certain deaf mutes endowed with great abilities obliged to take up with manual occupation in which they seldom prosper, and where, in consequence, they vegetate forever, while, if they had the chance of doing broader work, they would reach a rank worthy of their great attainments.

In concluding, gentlemen, this study, already very long, and yet superficial and necessarily incomplete, I have the duty to say that for a question so very important and difficult there are yet no more than three resolutions to place before the Congress. They are:

The delegates of the deaf mutes of the principal civilized nations, assembled in Congress at Chicago in July, 1893, consider that, in order to know the best trades to enable deaf mutes to live the lives of freemen, it is necessary to be acquainted with those trades oneself and to know those who practice them; and considering that the deaf mutes themselves are better fitted than any one else to offer profitable suggestions in this direction, they do, therefore, pray,

First, that as to all questions concerning the careers, professions and trades suited to the deaf mutes, there should be appointed by the proper authority in each nation, a commission composed of equal numbers of deaf mutes and hearing persons possessing the necessary qualifications.

Second, that the state and the municipalities give full access to their offices and establishments to deaf mutes endowed with the capacities needed therein;

Third, that societies to assist deaf mutes in obtaining work be established in all localities where the need of them may be felt. HENRI GAILLARD.

The Chair: The German Section will now present a paper on the same subject by Mr. Watzulik.

THE DEAF MUTE AT WORK IN GERMANY.

A. M. WATZULIK, ALTENBURG, S. A.

(Translated by Mr. G. W. Veditz).

Mention the different trades, professions and arts to which the deaf of your country are known to devote themselves.

- | | |
|--------------------|-------------------------|
| 1. Typesetting. | 11. Tailoring. |
| 2. Lithrography. | 12. Shoemaking. |
| 3. Wood engraving. | 13. Cabinet making. |
| 4. Painting. | 14. Saddlery. |
| 5. Sculpture. | 15. Official. |
| 6. Engraving. | 16. Day labor. |
| 7. Photography. | 17. Cigarmaking. |
| 8. Mechanics. | 18. Factory hands. |
| 9. Draughting. | 19. Seamstresses. |
| 10. Bookbinding. | 20. Servant girls, etc. |

Which trades, arts or professions are most popular or suitable for the deaf of your country? (This may be ascertained if the number employed in each is given, or failing this, state from your own observation.)

- | | |
|--------------------|---------------|
| 1. Painting. | 4. Drawing. |
| 2. Lithographing. | 5. Engraving. |
| 3. Wood engraving. | 6. Sculpture. |
| 7. Goldsmithing. | |

Where do they learn their trades? In school or out?

Out of schools like hearing apprentices. In some schools there is, however, a course in handicraft to which capable pupils only are admitted.

Do they often leave one trade for another? What circumstances in this connection are specially noteworthy?

No.

What occupations are taught the deaf in your schools?

Pruning, cabinetmaking, shoemaking, drawing.

Are they well taught?

Yes.

What occupations should be taught?

Painting, drawing, sculpture, pedagogy.

How do the trades taught in your schools compare with the number of pupils? (This will be difficult to ascertain unless you have abundant statistical material at command. You might be able to form an approximately correct estimate by inquiry in your own immediate neighborhood.)

In the schools where handicraft is taught, there are annually on an average

ten pupils who leave school apparently prepared for practical life. The number of skilled deaf mutes depends on the number of pupils in the schools. In most schools manual instruction is given by only one teacher. Many schools have no such arrangements, so that the pupils might as well be expected to go out into the world altogether unable to support themselves. As I have no statistics I presume that the statements above are only approximately correct.

The Chair: We now proceed to "The Deaf as Teachers."
M. Joaquin Ligot, of France, was to open the discussion, and in his absence his paper will be read by his colleague, M. Chazal.

THE DEAF AS TEACHERS AND TEACHING AS A PROFESSION FOR THE DEAF.

BY JOAQUIN LIGOT, ILLE-ET-VILAINE, FRANCE.

[Translated by Mr. D. W. George.]

Gentlemen and Dear Brothers :

Chosen to address the great Congress at Chicago, composed of the most illustrious deaf mutes assembled from all parts of the globe, I would have declined this perilous honor if I had consulted my meagre ability alone. But, since the ruling impulse of my life has been to assist my brothers in misfortune, and remembering that the word "impossible" has no place in the French language, I venture to enter the lists. I shall count myself truly fortunate if I am not found too unequal to the task! On the other hand the subject on which I am asked to speak is sufficiently familiar to me, since the best years of my life have been passed in teaching the deaf.

I see no reason why deaf teachers should be barred out. On the contrary there is everything to be said in their favor. I shall state some of the reasons in their behalf. I think with Abbe Rieffel, one of our best friends and one of the hearing persons who knows us best, that it is a pity that the deaf are no longer employed as teachers in our schools.

In the first place the presence of deaf teachers is a powerful stimulus to the pupils. They are, so to speak, permanent and eloquent examples which the children study to imitate. Some one whose name I do not recall, once stood contemplating the picture of a great painter, when all at once he felt himself lighted up by the sacred fire—the desire to render himself illustrious with the palette, and he exclaimed with enthusiasm; "And I also, I shall be a painter." In fact, he did become a celebrated painter! The sight of a deaf teacher produces the same impression upon the pupils. "Since," say they, "my teacher has succeeded by his labor in qualifying himself for a career so honorable and respectable, why should not I also succeed as well? Oh! Yes, I also, I shall be a teacher." After all it is well, it is perfectly just to hold out the profession as an inducement for the most meritorious of their pupils. The success of the schools would be enhanced thereby.

I do not seek to detract from the merits of the hearing teachers. I have known some excellent ones among them, whose devotion was equalled by their skill. But it is certain that the deaf teachers are more assiduous with their pupils, preferring their company to all other diversions, and that they are more zealous, having the welfare of their young brothers more at heart. They manifest a more fraternal interest in them than even their own brethren of no matter what congregation.

Then, as God tempers the wind to the shorn lamb, so they know how more intelligently to place themselves at the door of the understanding of their pupils. With what a delicate hand do they know how to free it from darkness and let the light shine down upon it! How wisely do they grade their lessons! With what care do they remove from the pathway of their pupils every stone of stumbling, every difficulty. They model themselves, so to speak, after the mother, who, to accustom the little child to walk by himself, lets him go for a moment, steps back a few paces and then with out-stretched arms coaxes him to rejoin her. The baby, embarrassed and hesitating at first, ventures at last to toddle forward and throw himself into his mother's arms!

Here is one instance of this among a thousand. Sometimes some hearing teachers of no mean ability, seeing my lessons written on the blackboard to be explained, found them so luminous in simplicity and clearness, they were, to use their own expression, so dainty, that they asked me to lend them my copy books, with permission to copy from them. Is not this an involuntary confession that they were less skillful than the deaf teachers? At least, it is an implicit admission that deaf teachers are not to be sneered at.

In a word, in the fulfillment of their humble and laborious mission the deaf teachers make little noise and do much good. Are the hearing teachers entitled to a compliment of this kind? Every one knows the answer to this.

Gentlemen and dear brothers, if I were to give the names of the most widely known deaf teachers, and who are the most distinguished for the service they have rendered to the cause of education of the deaf, through their literary labors, what a brilliant galaxy would present itself before our eyes! Why not do so? Ah! yes, that we may have some of them, I shall be brief.

First here is Etienne de Fay, according to all accounts a remarkable deaf person, mathematician, scholar, architect, painter! He started a class of deaf pupils at Amiens. Although he was a predecessor of Abbe de l'Epee by several years, he taught by the same means, by signs. And his successes attracted enough attention to raise up the two famous Rodrigues Pereire.

Here, again, is Massieu, the most brilliant pupil of Abbe Sicard, so well known by his ingenious reply to questions; it is he who so aptly defined gratitude as the memory of the heart. He also devoted himself with energy to the education of the deaf. For them he founded the little school at Lille and that at Arras. He made his mark as teacher with courage. Learn from him how much more painful were the efforts of the first pioneers.

Laurent Clerc, another pupil of Abbe Sicard, stands as the rival of Massieu in the temple of fame. It is for you, gentlemen and dear brothers of the United States, to sound his praises; since at great risk and peril, he went forth to plant the method of Abbe de l'Epee in your beautiful country. He belongs more to you than to us, as he consecrated his life to you, and his ashes are resting in your midst. But, what am I saying? His eulogy is already pronounced. The sweat of his brow has not fallen upon an ungrateful soil. The numerous schools for the deaf that have arisen throughout the length and breadth of your vast country, from which brilliant scholars unceasingly go forth; the courageous and intelligent initiative which you have taken in open-

ing this magnificent congress in Chicago, tells me enough. This is the most glorious eulogy of Clerc; you are his crown, a brighter crown than that which adorns the brow of the triumphant warrior.

Next come Allibert, Lenois, Chambellan, Pelissier, our national poet, Torenter, director and founder of the institution at Lyons. High above these five incomparable teachers of whom we are always justly proud, shines the name of Berthier, Chevalier of the Legion of Honor, the first deaf person to receive this decoration, certainly the most remarkable deaf person who has appeared since the time of Abbe de l'Epee. He was as remarkable for his vast erudition as for his classic diction, for his skill as a teacher and for his devotion to the deaf. Who does not know his beautiful biography of Abbe de l'Epee? To him is due the establishment of the *Societe Universelle d' Assistance* for the deaf, now called *Association Amicale*, of which the general secretary is my distinguished friend Henri Gaillard.

These six athletes by their valuable practical treatises on the education of the deaf carried the method of Abbe de l'Epee to its zenith of glory. With their trained hands they fashioned several generations of cultured minds more or less distinguished, all able to make their own way through the affairs of life.

After these, whom I willingly would call the giants of the profession, rivaling whom it were much the best to follow the glorious pathway which they trod, appear Dusuzeau, Bachelor of Science; Theobald, Publicist, in Paris; Richardin and Miss Ackerman, at Nancy; Benjamin, worthy collaborer of Forestier, at Lyons; Doward, at Marseille; Balestie at Rodez; Simon at Roen; Cheroude at Caen, and many others whom I am sorry not to know. All were laboring with energy under the mantle of Abbe de l'Epee, when the pure oral system stepped in to so rudely cut short their honorable career. Gentlemen and dear brothers, I have already stated it in the *Gazette des Sourdes-Muets*; allow me to repeat it here, that these people have acted towards them just like bandits, carbine in hand, demanding your money or your life. They have said to them: "Get out of the way, or I will put you out; the sign method is a poor old woman, all used up; she has had her day. Ours will leave her far in the rear; you have nothing more to do here." How unscrupulous, how unparalleled! Nothing has stopped them—these bandits—neither the great number of deaf teachers who have been successful during the last one hundred years, nor the zeal and devotion of which they have given proof in their positions, nor even the incalculable good that they have done.

But here are twenty years during which the pure oral system has been in existence; has it produced any better results than the sign method? By no means; the education of the deaf is more harassed with difficulties than ever, and it has taken a step backward; that procession of incomparable deaf scholars seems to have come to a close. In our turn we have a right to say to these knaves: "You have fooled us and everybody else in promising us wonders, you have not kept your promises, there is no common-sense in your method, begone! Let the combined method come back to our schools with our beloved and zealous deaf teachers."

If we have always had admirable deaf teachers using the method of Abbe de l'Epee, deaf teachers have not been wanting who have displayed an ability to teach by the means of speech alone; such as, for instance, Dubois and his best pupil, Louis Capon, Officer of the Academy. This latter founded an establishment at Elbeuf, his native town, with the aid of his wife and daughter. He uses with advantage the method of his teacher, the oral method. All the citizens of Elbeuf speak of his work in terms of highest praise.

I would reproach myself, if I were to pass by in silence, Miss Larony, a lady deaf from birth, of unusual intelligence and scholarship. Without means she undertook to found a school at Oleron (lower Byrnees) and she succeeded. To be equal to her post, although no longer young, she undertook to teach her pupils to speak and she succeeded in that too. Now a score of children of both sexes press under her motherly wings and fare well. I say *motherly*, I do not withdraw this word. She is a real mother to her children. Oh, with what tender care does she surround them! What zeal does she not put forth to instruct them. Her institution is visibly prosperous and this is no more than right. All the people of the place praise it in the highest degree.

And to declare, after all this, deaf persons incapable of teaching, what monstrosity! What ingratitude! Have the hearing and the speaking a monopoly of all devotion to duty and of all capability?

Gentlemen and dear brothers, I have too long held your indulgent attention. I will conclude in laying down my resolutions which, if you find right, you will do well to adopt.

We, deaf mutes of all nations, of all tongues, assembled in Congress in Chicago to the number of 400.

WHEREAS, The presence of deaf teachers is a powerful stimulus to the pupils;

WHEREAS, Deaf teachers have been successful since the time of Abbe de l'Epee, have all acquitted themselves with the greatest credit in their career, and they are qualified to do as much good, if not more, than the hearing and speaking;

WHEREAS, The pure oral method has not furnished the results which were expected, and it is less adapted than the other method to develop in the pupil the individual initiative which puts them in condition to gain for themselves a social position;

Resolved, That the combined method should be again substituted for the pure oral method, and that the deaf be again employed as teachers in the schools.

The Chair: These resolutions will be attended to later. The American side of this subject will now be presented by Mr. McGregor, in signs, and read orally by Rev. Dr. Gallaudet.

DEAF TEACHERS.

BY ROBERT P. M'GREGOR, COLUMBUS, OHIO.

From the very inception of deaf-mute education in this country, the peculiar fitness of the deaf for the position of teachers has been recognized.

The first deaf teacher of the dumb in America was Laurent Clerc, a Frenchman brought over by the Rev. Thos. H. Gallaudet, the founder of the first school for the deaf, as an assistant. Mr. Clerc enjoys the unique distinction of being the only deaf mute ever imported under contract to instruct the deaf. In these days he would be excluded by the "contract-labor law," but happily we have no need now to import such teachers, as we are able to supply the world with the best educated and most accomplished deaf teachers to be found anywhere.

Indeed, there are some who think we enjoy an elegant superfluity of deaf teachers, and that it is about time to get rid of them as fast as possible. There are even persons claiming to be friends of the deaf who look askance at the deaf teacher, and regard him as the stumbling block in the way of the advancement of the deaf (of themselves, most likely) in these days!

The pioneer deaf teachers were not very well educated, although some of them were men of great natural abilities and force of character. This was owing to the limited time allowed them in which to finish their education—three, five and seven years being the limit—and to the idea then prevailing, now fortunately dispelled, that the deaf could advance only so far and no farther.

The standard of deaf-mute education then was very low, but the deaf teachers were usually far above the average of their class, and although they could not, except in very rare and exceptional cases, compare favorably in intellectual training with the average hearing teacher, their ability to do good work in certain grades was acknowledged; but they were paid only about half the salaries accorded the hearing teachers.

In those early days great care was taken to employ only men (hearing) of great intellectual or literary attainments in the work of educating the deaf; the theory holding that it required great learning, much acumen and almost phenomenal philosophical insight to penetrate the hidden recesses of the deaf-mute mind, and drag it forth into the light; hence the deaf teacher was used only in a sort of menial capacity to smooth the road for the "Professor" and perform the rougher part of the work.

The hearing and the deaf teacher occupied about the same relative position as the plumber and his helper, and enjoyed about the same relative pay. You may, however, have observed that very often the "helper" does all the work, while the plumber does all the looking on and takes the credit if the job is a good one, but throws all the blame upon the helper if it is bad.

Within the last twenty-five or thirty years, while the average hearing teacher has not advanced any in intellectual attainments (indeed, it would be difficult to do so) over his compeers of the first period of our history, the deaf teacher has been making steady strides forward and upward, until to-day he stands on a *perfect level* with his hearing contemporaries in literary and scientific attainments.

In 1853, at the Third Convention of the Instructors of the Deaf of the U. S., held at Columbus, Ohio, in discussing the vexed question of salaries, Dr. I. L. Puet, of New York, gave expression to the following:

"So soon as the education of the deaf could be carried to such a degree of perfection that they could perform the same services as instructors as their hearing and speaking colleagues, and be equally safe guides in the acquisition of idiomatic English, all disparity in salaries would cease to exist."

That was forty years ago.

To-day, and for many a long day, that "degree of perfection" has been reached. Has the prediction in regard to salaries been verified?

Except as to two or three schools in our broad land, I am compelled to answer, no!

Now the contention is not that the "degree of perfection" lies in the way, but the "law of supply and demand!"

Then the idea of a deaf teacher carrying a class beyond the third or fourth year was ridiculed. Now we see the deaf teacher in many of our schools occupying the very highest positions, and putting the finishing touches to an education that was formerly thought to be far beyond his own reach.

But salaries remain proportionately the same.

The "helper" has become a master plumber, but his wages are still those of a "helper."

The editors of nearly all our institution papers are deaf teachers, and if you will look over the volumes of the histories of the institutions of this country, recently issued by the Volta Bureau, you will discover that a great many of them have the names of deaf teachers attached to them as their authors and compilers; and, furthermore, you will discover that they compare favorably with those written by hearing teachers or superintendents. In fact, you will not be able to distinguish which were written by the hearing if you are not acquainted with the names of the authors.

Formerly the deaf teacher was not considered competent to expound the Scriptures or to "lecture" to the pupils, and that was given as one reason why he should not receive the same salary as the hearing teacher. Now he is expected to and does perform his full share, and often more too, of such work. Yet he does not get his full share of the salary!

With increased erudition, intellectual ability and capacity for superior work, has there come increased appreciation of the deaf teacher?

To a certain extent, yes; for that is all that has prevented his total extinction, but not to the extent that we wish or have a right to expect.

At present, in order to hold his own, the deaf teacher must be not only the equal of his hearing contemporary in mental training, tact, skill, morals, versa-

tility and physical adaptation to the work, but also, in some of these qualities, his *superior*, in order to overcome the supposed handicap of his deafness.

This is not right, to be sure, and it is a blot upon the profession for which we are not responsible, but there are a great many things in this world which are not just right. The deaf teacher must take things as he finds them, and do the best he can to meet the unjust conditions imposed upon him.

In 1857 there were 115 teachers of the deaf in this country, 47 or 40.1 per cent. of whom were deaf. In 1870 the proportion was the same, but in 1880 it had fallen to 31.1 per cent. At present there are 706 teachers, 166 or 23.5 per cent. of whom are deaf.

Thus we are confronted with the fact that while the deaf teacher has been steadily advancing upward, the demand for his services has as steadily been lowering in an inverse ratio.

The Oralist, whose particular antipathy is the deaf teacher, will, no doubt, rub his hands in glee at this favorable showing for his side, but I have no hesitation in saying that it will be a sad day for the deaf of America and the world at large when the deaf teacher is entirely eliminated as a factor in the education of the deaf, for that end will only be reached when the blessed system that has elevated the deaf of this country to their present exalted standard has been swept from existence by the pure oral method, which is responsible for the low intellectual condition of the deaf of Germany, Austria and Italy, and which is fast dragging them down to a similar condition in France.

Let us most earnestly pray God that this consummation may be forever deferred.

It is my deliberate opinion, and the opinion of 99-100 of the educated deaf, that no greater calamity can befall future generations of the deaf of this country than that the pure oral method should supersede or displace the combined system. I say this although I am what is called a semi-mute, and do not underrate the value of speech for the deaf. I speak not for myself alone, but for the great majority of the deaf, both from experience and observation.

It is the unanimous opinion of all the deaf whom I have interviewed upon the subject, and I have questioned hundreds of them, that they have derived more real benefit from the instructions of their deaf teachers than from those of their hearing ones.

There be those who will say that this does not prove anything; that the deaf are no judges of what is good for them, thereby stultifying their own work; but if the deaf cannot judge, who can?

It may be truthfully said that there are none who have the true interests of the deaf more at heart than the deaf teacher himself, and the reason why he can and does do better work is his thorough knowledge of deaf children, his own experience in overcoming the difficulties that all deaf children have to encounter, his sympathy with them and his patience, inborn from his own experience.

The hearing teacher is as necessary in a school for the deaf as the deaf teacher. The one has some advantages that the other does not possess, and the other is graced with advantages that counterbalance his defects. The one

is the complement of the other, and no school for the deaf is complete in its equipment that is supplied with only one or the other.

Each should receive the same recognition, be accorded the same honor, and be paid the same salary for work in the same grade.

The Chair: According to the programme, Mr. W. L. Hill, of Massachusetts, is now in order, but as he is not present and has sent no paper, we shall pass on to the consideration of "Business Opportunities Open to the Deaf," on which Mr. Palmer will discuss in signs, and Rev. Mr. Chamberlain, of New York, will read orally.

BUSINESS OPPORTUNITIES OPEN TO THE DEAF.

BY L. A. PALMER, NASHVILLE, TENN.

We may know what business opportunities are open to the deaf by ascertaining their present occupations and degree of success. Inadequate as my effort was to arrive at the full truth, my investigation discloses an encouraging view of the capability of deaf persons in the following business occupations:

Abstractor of Titles.	Hotel proprietor or manager.
Apiary.	Inventor or patentee.
Advertising agent: newspaper, pamphlet, etc.	Iron and steel dealer.
Bindery.	Laundry.
Bookkeeper or accountant.	Life insurance agent.
Cashier: bank, store, etc.	Livery stable.
Clerks: bank, railroad, government, life insurance, store, etc.	Loan speculator or negotiator.
Cigar manufacturer and proprietor.	Lumber dealer and contractor.
Collector.	Manager of newspaper.
Commercial travelers: in some lines.	Manufacturers: many kinds.
Coal dealer.	Mercantile business: some branches.
Contractor: building, etc.	Mills: flour, saw, planing, etc.
Corporation secretary or treasurer.	Newsdealer.
Creamery.	Photographer.
County and political offices: register of deeds, postmaster, etc.	Publisher: book, newspaper, job.
Electrotypewriter (proprietor).	Poultry.
Farmer.	Real-estate dealer.
Fire insurance agent.	Restaurant proprietor.
Florist.	Steamboat captain.
Fruit raiser or grove proprietor.	Stock raiser or ranchman.
	Subscription book publisher or agent.
	Traveling penman.
	Undertaker (assistant).

In nearly all the above kinds of business, the success of deaf persons have been manifested as an earnest of their ability. Deaf persons have plain sailing in many lines. If they have uphill work in certain avocations on account of their deafness, their firmness and capability often achieve success. "Of suffrance comes ease." I did not have time to investigate some business openings for the deaf. But the occupations in the above list are of such variety that it is plain that deaf persons can engage in almost any kind of business in spite of their deafness. If only a few deaf persons have pursued certain occupations, it is because the deaf mute class forms a very small part of the populace.

Others have been asked to read papers on trades and professions, but in this connection it may be said that, as shown in the above list of occupations,

many deaf persons having been apprenticed in industrial training, are in business for themselves in the respective trades they learned. Also, many deaf persons, though not in strictly business occupations, have shown large business capacity in their professions, such as lawyers, principals of deaf and dumb schools, etc.

If deafness is a disadvantage, it is not an insuperable obstacle in the path of success. Coupled with it, the decision to accomplish something is often made, especially when a deaf person is compelled to make a living, or becomes aroused with an ambition to be a peer of anybody. Some one has truly said, "So few men are earnest that earnestness is their mark of distinction." As the great mass of people are not generally strenuous, deaf people ought, by energy, to make considerable headway among them. If time did not forbid I would gladly refer to the successful careers of some notable deaf persons, who have been in business occupations of a very high character, such as county registers (one in a populous city), a steamboat captain for thirty years on the Mississippi, bank cashiers, real estate dealers, several corporation secretaries and treasurers, etc.

A greater number of deaf men are engaged in farming than in any other kind of employment; naturally so, because the agricultural class of people—the "bone and sinew"—forms a majority of a nation's population. In this calling deaf men are more on an even footing with hearing men than in any other. This is fortunate for them, considering the good returns of farm work and the cheap living. Vegetable or fruit raising, poultry, apiary, or anything incident to a country home, often pays a diligent deaf person handsomely. It appears that many deaf persons are steady and content on their farms. As a rule, deaf persons should work on their father's farms which they may subsequently possess, instead of going to towns. Many deaf young men fail to get employment in the trades they have learned. Then they may well try their hands at farming, where cheap labor and cheap living harmonize. Certain owners of fine truck farms, vineyards, orange groves, etc., are deaf people.

Among first-class bookkeepers may be found a few deaf persons. The surprise is that there are not more of them. Perhaps many deaf persons think they cannot take a course at a business school where hearing pupils are taught. In this they are mistaken. A few educated deaf persons have graduated easily from a hearing business school, and others doubtless can do so. Or, they can get and study by themselves, books on the science of accounts, commercial paper and its ethics, business forms and law, commercial calculations, etc. Single entry bookkeeping will be sufficient for keeping a few personal and cash accounts, but the theory and practice of double entry ought to be well understood in those kinds of business which involve extended and complicated transactions. A bookkeeper has good opportunities of advancement in business if he is on the lookout. He may finally become a head bookkeeper, cashier, manager, commercial traveler, or an interested partner, etc. Also, a knowledge of bookkeeping will enable anybody to keep an accurate account of his income and out go, and often makes him successful, or saves him loss, in any business undertaking. Every person engaging in business should possess

such knowledge so that he can keep books or verify the work of any bookkeeper he employs. It is true deaf persons cannot fill some bookkeeper's positions, but hearing is not absolutely required in many such positions. If they are good penmen, they will likely get a chance to become bookkeepers. Bookkeeping is the key to experience in almost any kind of business.

A few deaf men have been commercial travelers or drummers. Some of them seem to have met with good success. Many deaf persons are successful book agents in their travels. Deaf drummers may pursue nearly the same method in canvassing as deaf book agents do; so it seems they can succeed as well in some cases. Of course a high grade of intelligence is required for this occupation, but in these days many deaf persons are as intelligent as hearing drummers. Some of them can speak and write quite well, or use printed circulars and ready-written sheets which jobbers or retailers can read, and these will often do as much good as any amount of "talk." Perhaps it may be best for deaf persons to sell but one article like many hearing drummers, instead of a full line of goods.

One or two deaf men, to my knowledge, have done well as newspaper advertising agents. One may begin soliciting advertisements on commission for a weekly paper, and as he makes business acquaintances in person or through correspondence, he will likely get good pay. Many hearing persons have become managers or proprietors of newspapers by being first advertising agents. This applies also to deaf persons, as my experience confirms.

A few bright deaf persons have been in the fire and life insurance business, and met reasonable success. Perhaps too much argument is sometimes required in life insurance for deaf solicitors to do much good, but pluck has told happily in some cases. Two or more deaf persons get on very well in fire insurance. One of them says that the best way for an intelligent deaf person who wishes to enter that field is to go into some large agency as a clerk, learn the business, and then if he is in love with it, have a hearing and speaking partner; if he can do so, buy out a party having a good run of business, etc.

Deaf persons are naturally thinkers; the reason is simply deafness. Then it is no wonder that many of them have made curious and useful inventions. Some have become patentees. It is said that the sale of a patent car-coupler is bringing one of them a good sum. Some deaf persons are now studying electricity as a specialty, and, it is hoped, will reap something by their inventions in that boundless domain of discovery. It is said that the greatest inventor of the day is benefited by his partial deafness.

Deaf persons have been engaged in manufacturing and mercantile business. There is much risk in these kinds of business. Of course, the utmost care is required to prevent failure, but as some instances show, deaf persons who thoroughly understand business principles and apply them in those directions, have as much reason for success as almost anybody.

Comment cannot now be made on other occupations in the above list. Farming has just been spoken of, because it is the best and easiest occupation for a great many deaf bread-winners. A few other occupations have been mentioned at length, because it seems rather unusual for deaf persons to be

engaged in them. Still a few other occupations in the list are seemingly impossible to deaf people, but as proved by known instances, success is possible to them in almost any occupation mentioned. The best way for a deaf person to succeed is to be as much as possible like hearing people. Their successful methods ought to be imitated closely. Also, original ideas should be conceived which, at a stage of experiment, seem to promise good when fully carried out.

A few words may be said as to the choice of a business occupation. "Our wishes are presentiments of our capacities;" this is sometimes a good guide in selecting an avocation. A deaf person should certainly study different occupations in order to find out his aptitude. He will often find it well to take advice with business men, both deaf and hearing, as to his business capacity and prospect of success in the different kinds of business pursued by them. Everybody knows more than anybody. It has sometimes proved beneficial to a deaf man to be associated with his father or relative in the conduct of his business. In cases of this kind an excellent opportunity to be master of a business is afforded by the kindness of kin. Sometimes a deaf person cannot fix upon any occupation. The proclivity of a man is not always manifest until he has tried something. The suggestion contained in the oft-said words, "I will do anything, I will try anything," may be well taken by those who will take subordinate positions before entering any particular business. If but low wages can be had at first, it should not discourage any one that intends to work. Such a one can expect better pay with experience according as his merit produces a good effect. The training given in successive promotion from a low to a high position will likely be helpful to anybody when he embarks in some calling of his choice. Often circumstances alone lead one into a particular line of business. A deaf person should study his situation with all the light he can get and decide accordingly.

The importance of adhering to the occupation which one has deliberately chosen cannot be gainsaid. "Stick to it and win." If a deaf person does not lose money, he ought not to make a change in business from mere discouragement or a dislike of his occupation. A fair trial should be made before any change. "A rolling stone gathers no moss." However, one may err egregiously in the choice of his calling and be compelled to abandon it, and choose anew as a necessity. Besides one's own reason, the best counsel should be taken from sensible friends before making any change in calling.

It is not the province of this paper to give maxims as rules of success in life. Pointers as to thrift, industry, etc., may be obtained from "Self Help," "The Successful Merchant," and other books. But the peculiar condition of the deaf suggests several things which will now be briefly said, showing how a deaf person may be fitted out in a business career. (1) Good school or college education is more important to deaf than hearing persons, as an aid to their business training. (2) In business deaf persons ought to overcome their peculiar shyness and use their endeavor. (3) Deaf persons should appreciate the commercial value of cordiality, which often covers any lack of ease in their communication with the hearing, and which, also often precludes any thought of their deafness as an element of pity. (4) A reputation for integrity, the

foundation of all legitimate business success, is peerless to deaf persons, as by their inability or difficulty in speech, they sometimes fail to explain away strange or shadowy acts. (5) Deaf persons often must work harder and more patiently than hearing persons in the same business.

It is always necessary for a deaf person to set out with capital. Some one says, "Some succeed by great talent, some by high connections, some by miracle, but the majority by commencing without a shilling." The greater number of failures is not among men of limited means, but among men of limited knowledge. Any one who would be conversant with any kind of business must climb from the foot to the top of the ladder. In nearly all cases large capital is only needed in a business which has grown in its volume. Deaf persons should always gain experience by being in the employ of others. If they have no money to invest, they can remember that many who have capital to back enterprises are ready to appreciate merit and join experienced men.

As to the hard times prevailing in this and other countries, it is true that more than a bare living can hardly be made now in many lines of business. Of course, any investment of money should in these days be made only after consideration of all conditions in the question of success, or perhaps none should be made until the financial stringency is relieved. "There is small choice between rotten apples."

The ability of speaking well, which some "semi-mutes" possess, no doubt helps them in business. About fifty per cent. of the educated deaf cannot speak at all. But it may be said that to communicate well in any other way, i. e., by pencil and tablet or the manual alphabet, is better than to speak poorly. In fact, education often makes good the inability or imperfection in speech, and this is attested by some well known instances of "congenial mutes," who by energy have achieved complete success in high avocations.

It is easy to understand that well educated deaf persons enjoy being independent in business. On account of their deafness, they are glad to be free from any uneasiness which, if in subordinate positions, they would feel about their work being satisfactory to employers. Many deaf persons who have learned trades may well branch out for themselves in business. Some of them may possibly succeed, for the reasons given above, and then they are as free as the American flag. If they fail, they have their trades to fall back upon. It may be said that deaf business men, who are independent, correct more misconceptions of the public about the deaf, than those deaf in almost any other walk of life. "Business makes men." Owen Feltham says: "That man is but the lower part of the world that is not brought up to business and its affairs."

By state and national aid in the way of education, the natural talent of deaf persons has become apparent in trades, professions and business. May the public ever appreciate the true worth of the deaf mute class, and encourage its progress in the path of happiness and prosperity.

Mr. George: I shall now invite Mr. Hodgeson to take the chair for the remainder of the session.

Mr. Hodgeson (taking the chair): I appreciate the honor of presiding over such a representative body of the educated deaf assembled together from all parts of the civilized world. I am sure the meetings of the Congress of the Deaf will exert a strong influence upon matters relating to the education of the deaf, and feel confident that no body of men could be more capable of discussing educational topics than that assembled here to-day. The opinions of the deaf had for many years been ignored, and on certain occasions their capability to form an opinion on the merits of educational methods had been openly denied. But the papers read at this congress were destined to be read the world over, and on the wisdom of an unprejudiced public the deaf can confidently rely. We shall now proceed to business. The concluding paper on the Industrial and Professional topic will be presented by its author, whom I will now introduce in the person of Mr. Gaillard.

A REVIEW OF THE CONTEMPORARY DEAF MUTE WORLD—CONSEQUENCES WHICH FLOW FROM IT.

BY HENRI GAILLARD.

[Translated by Mr. T. F. Fox.]

Gentlemen :

If I have requested the Committee on Programme of the Congress to place this paper with the special papers, it is for the purpose of obtaining a unanimous expression of your approbation for a series of important resolutions, and to obtain from the lights of the Congress practical information upon the manner of applying, or of making use of these resolutions.

But in order to better show the importance of propositions I believe good and useful, not for you, gentlemen, but for the hearing world which looks at us, which appreciates our work, in showing the deaf mute world almost in its entirety as it has been, as it is, and as it will be.

I need not recount its miserable existence in the stagnation of vilensss and ignorance, in the depth of its social low estate, before the coming of men of genius, who undertook its deliverance; the greatest of all these, the most generous and most modest, should be greeted as the equal of a Columbus, for he discovered a new world.

This man, you all know and can contemplate his features, affable and sweet like his soul, in the bust that M. Felix Plessis has presented to you.

He is Abbe de l'Epee.

Since the day of this great Frenchman and of his followers of all nations; since the time of Heinicke, that great German rival and admirer of Abbe de l'Epee; and since the time of Gallaudet, that grand American, we can say that the deaf mute world, in spite of prejudices and in spite of obstacles accumulated by envy, has impressed itself upon the attention of all.

Here more particularly, among you, dear brothers of the United States of America, the existence of this new world shines in all its brightness. Your wonderful and powerful organizations, your numerous papers, frequent and independent, the social rank which you have been able to attain, and this splendid and important congress organized for our good, all these prove that you really are free citizens in a free country, and that if you have the free disposal of your rights you have also the liberty to defend them.

And the labors of the Congress show that in Germany, in Austria, in England, in Sweden and Norway, in France, and I go beyond that, in Switzerland, the deaf mute world each day takes its place toward the sun.

There are not few, and I ascertain with regret, among the Latin nations, Italy and Spain, the Musselman's nation and of the Greek religion, where we

do not find any vestige of emancipation in the deaf-mute world. Perhaps a day will come to remove the torpor of the deaf mutes of those countries.

But, gentlemen, I desire to have you see, that in France, since the International Congress in Paris in 1889, when you were able for the most part to ascertain that the social condition of the deaf mute was not very brilliant, that the deaf showed a culpable indifference to all that concerned the amelioration of their condition, a great change has been effected.

This change is the work of the new generation of Silent French and especially of the *Gazette des Sourds-Muets*.

Nevertheless, deaf mutes in France go more and more into the hearing world, entering, if they are of superior education, into the most polished circles and clubs; or, if they belong to the people, they join political committees, obtaining also earnest protection. For those who are citizens, their relations are very amiable and courteous. All, without distinction of class, attend all fetes, they are present everywhere, they protest more and more of their condition as deaf mutes in order to make a breach in the deep rooted prejudice in France to their consideration. The deaf mute artists daily compete with hearing artists, either in the *Ecoles des Beaux Arts*, or in the *Exposition des Beaux Arts*, and very often win weighty recompense.

And now that pantomime is reviving in France, there are deaf mutes endowed with real mimic qualities, beautiful and clear of gesture, supple and flexible of body, who intend to enter the theatre. Prejudices obstinately strong rose against them, but our deaf-mute mimics continued incessably to give assault to these prejudices. They even claim the right to be soldiers, to serve their country in the time of war, as letter carriers and ambulance attendants. Those who are expert in games of sport, swimming, running, shooting, bicycling, take part in such contests among the hearing. Others go still further, they dare to enter journalism, high literature, drama or romance. To those who fear that they will be vanquished, they reply that the loss of hearing brings greater observation to the silent and meditative study of life, to the reasoning analysis of passions, and gives greater flight to the imagination and refines the sense of devination. Up to this time their efforts have not won success, but they are aware that success comes only to those who labor in knowing expectation.

An Exposition by deaf-mute artists has been held at the extremity of the Champ des Mars. Another has been organized this month of July at the *Palais de l'Industrie*. Two of the greatest French deaf-mute artists, MM. Rene Princeteam and Paul Chappin, are encouraging the expositions by their courageous connection with them. On this subject, gentlemen, permit me to inform you that one of the French members of this Congress, M. Felix Plessis, hopes that an exposition by deaf mutes of different nations may be held from time to time. This, I consider a very useful idea for the purpose of showing the progress accomplished by our little world.

But there is one thing due to a great hearing friend of deaf mutes, and which I hope you will notice and recommend; it is the deaf mutes' *Musee Universel* erected by M. Theophile Denis, Chevalier of the Legion of Honor, for-

merly Chief of Bureau to the Minister of the Interior, author of numerous remarkable works on deaf mutes.

All the leading deaf-mute artists bring their most important works to this museum, and not only the French artists, but foreign artists also, for they are included in Paris. This cradle of the universal regeneration of deaf mutes was worthy to possess the conservatory of all that the deaf mutes of the world produced of the greatest beauty and remarkably useful. It is thought that Paris would make brilliant the crown of glory of the deaf-mute world.

I wish you then, my dear American friends, and those of other nations, to agree to bring to our museum the splendid things you have made and with which you may not find it inconvenient to part.

In participating in the glory of this exhibit, you will contribute in showing your pride, alike of your respective countries and your works, and that you all think for her and her welfare.

In the meantime, it will not be necessary for you to give up the idea of establishing in your own countries other exhibitions for deaf mutes. The initiative of Paris calls for numerous examples, and that in the interest of the deaf mutes of the whole world, and fix the purpose of putting a final end to prejudices.

As long as they exist, deaf mutes will have pain to live, and in all their efforts to be freed from the injustice of their condition, for the purpose of proving their mental vitality; they must strike at the surrounding hostility, at the stupid misconceptions, that is to say, at the fear of the new which is characteristic of the races of the old world.

Do you wish a proof of this nonsense and error producing "misconceptions" about the deaf mutes? Do you wish even two of them? I am much pleased to give you those which have been furnished me, the first by an Italian teacher of deaf mutes, M. Molfino, and the second by a royal German counsellor, M. Renz, lately deceased, who formed himself a pinnacle of deaf mutes, occupying in it all his life. Both have made allusion to the deaf mute Congress, that is to say, to these manifestations which affirms our very high existence in the world of thought and liberty.

Speaking of the International Congress of Deaf Mutes at Paris in 1889, M. Molfino likened us to invalids, and asked how long shall they examine invalids on the nature of remedies which are proper for them.

Referring to the National Congress of German Deaf Mutes, held at Hanover in 1892, M. Renz ironically ridiculed our German brothers: "These unfortunates, the most unhappy of unfortunates," said he; "argued on their illfortune."

I see from here, gentlemen, your revengeful indignation, your evident desire to nail down or pillor such individuals, and in the meantime I would say to you that there is only one thing they deserve; the pity which is given to those without sense.

Victor Hugo wrote to a deaf-mute poet, Pelessier: "What matters the deafness of the ear when the intellect hears; the only deafness, the real deafness, the incurable deafness, is that of the mind!"

The genial poet was right. If to-day or the day after, all the inhabitants of the earth were to become deaf, if there remained only a few who could hear, absolutely incapable by paralysis of the hands and arms of expressing their thoughts by gestures, you would see if the world did not show itself worser, that humanity would make slow progress towards the best and the right, and that the infirm would then be the paralysed hearing people compelled to understand each other by speech.

However, would that the rest of us did not hear the cruelty of the nickname, infirm as they would make us.

Infirm we are not. In order to be infirm in the true sense of the word it is necessary to be deprived of a limb, be bandy-legged, one-armed, crippled, blind or blind of one eye. Now there are infirm deaf mutes, for there are deaf mutes who are blind, blind of one eye, one-armed and cripples.

Other deaf mutes should not properly be spoken of as infirm. The loss of hearing has put them in an inferior condition and that is all.

"By being disinherited of one sense, we are not disinherited of intelligence. We think, then we are;" I wrote in 1887.

Well! gentlemen, it is necessary that we should prove what we are, that in doing this we should not recoil before anything, if we wish to claim very late, our share of happiness in future society.

It is necessary that we loudly demand our rights as deaf mutes to speak for deaf mutes.

The City of Paris, in voting a grant to two delegates of the Paris deaf mutes to your Congress, has publicly recognized this right. I suggest to you, gentlemen, to thank, with the French delegates, the municipal council of the capital of France, and to vote with unanimous acclamation.

And I ask that you be willing to take into consideration the plans of the following resolutions:

The International Congress of Deaf Mutes at Chicago, considering:

That the work of the emancipation of deaf mutes, commenced by the hearing, can through the progress made by the deaf-mute world be completed and finished by the deaf themselves; express their desire:

1st. That every nation recognize for its deaf mutes the right to be employed in assisting other deaf mutes, their subjects;

2nd. That in order to render this right more efficacious, there should be established in every state, a national commission of deaf mutes, in which may sit deaf mutes, specially elected by their brothers; while one-half of the members, hearing and speaking, shall be chosen by the superior administration.

The Congress equally:

Pledges the deaf mutes of different nations mutually to aid and co-operate for the purpose of reciprocally succeeding among those claiming them chiefs, and this through the medium of the silent press, and by their principal associations or committees in every country.

The Chair: We shall now proceed to the consideration of "The State of Deaf-Mute Education." Mr. G. W. Veditz will present the American side in signs, while Mr. T. F. Fox reads it orally.

THE STATE OF DEAF MUTE EDUCATION IN AMERICA

BY GEORGE W. VEDITZ, COLORADO SPRINGS, COLORADO.

"The optimist will find it a very pleasant task to review the condition of deaf-mute education in America, and, aside from partisan proclivities, the pessimist, like Othello, would find his occupation gone, were he to essay a similar undertaking. By "partisan proclivities" I refer to the two rival camps into which the profession of educating the deaf has split in this country; the pure oralists, to whom, as to Goethe's Faust, *la Parole* is the first manifestation of the creative quintessence, and the combattant for the combined system, whose watchword is "the greatest good to the greatest number."

I must confess that I am not free from these "partisan proclivities" myself, otherwise I would not be an American; but my task is not to review the merits of rival methods, but rather the condition and results of deaf-mute education itself.

Referring to the last tabular statement of American schools for the deaf, published in the January, 1893, issue of the *Annals*, we find that the total number of deaf mute schools in this country and Canada is eighty-seven, eighty being in the United States. Of those in the United States, sixty-two are public schools, that is are supported by the respective States and Territories in which they are located. The remaining eighteen are classed as denominational and private schools.

The amount appropriated for the public schools during the last fiscal year ranged from \$110,829 received by the New York Institution, and \$550 appropriated for the Wasau, Wisconsin, Day School, and aggregated, for fifty-one schools from which returns were received, \$1,564,688. The amount received by each school is of course proportionate to its size and the wealth of the State, all the States being generally quite liberal in the support accorded. The denominational and private schools depend upon tuition fees and voluntary contributions, and their revenue is therefore a variable quantity.

The value of the real estate owned by the fifty-two schools aggregated, in round numbers, \$10,430,000, Pennsylvania, the wealthiest, being credited with a round million, and ten others owning between \$350,000 and \$750,000 each. These figures will serve to demonstrate that our American commonwealths are not governed by a niggardly policy in the support of their special schools, but provide comfortable and adequate buildings, grounds and other facilities.

The total number of pupils under instruction during the school year was 9,264; 8,865 in the public and 399 in the private and denominational schools. The number attending Canadian schools was 780, giving a total for eighty-seven schools of 10,044. These pupils, besides being taken through a course of study that fitted graduates for admission to the National Deaf-Mute College also received instruction in various mechanical occupations, the chief trades

taught being printing, shoemaking, carpentry, cabinet making and tailoring. Thirty-eight other industries are included in the list, so that in a great majority of the schools the range of choice is so great that each pupil can be taught the trade for which he is best fitted by inclination and natural capacity. The value of these mechanical departments is demonstrated by the fact that by far the larger number of adult deaf receive good wages and make a comparatively comfortable living at skilled handicrafts, and that there are very few who are non-supporting and have become a burden in the community.

As I noted at the beginning of this paper, there are two great and widely distinct methods of instruction in vogue—the combined system and the pure oral method. To these should be added the manual method and the manual alphabet method. The number of schools in which the manual method is observed is seven, and the number of pupils taught seventy-two. Most of these schools, as may be guessed from the small number of pupils taught, are day schools or private and denominational schools. The sign language, the manual alphabet, and writing are the chief means used in instruction. Articulation and lip-reading have no place on the programme, either as a means or an end.

The manual method is employed in but two schools, the Western New York (where it originated) and the Notre Dame school, at Cincinnati, Ohio; 152 pupils receiving instruction in the former and eight in the latter. As may be inferred from the name of the method, the manual alphabet is made the principal medium of instruction, though speech and speech-reading are given great importance, all the pupils receiving training in these branches.

The oral method will need no definition. Its tenets and purposes are too well known to require mention. The sign language is rigorously banned with candle, book and bell, and wherever its cloven foot dares to show itself, exorcism more or less severe is called into service. This is what the leading schools following the method profess, but nevertheless the strange fact remains that on leaving school their graduates are generally a great deal more proficient in the use of gestures than in that of their speech apparatus.

Twenty schools follow this method, and of the eighteen denominational and private schools, eleven are found in its ranks. Seven hundred and seventy-six pupils received instruction on the 15th of November, 1892. Trades and mechanical occupations were taught in but eight of these schools.

We now come to the great, distinctly American system of instruction in vogue both in this country and Canada—the combined system. The great motto of this system is "the greatest good to the greatest number," and its great beauty is that it can and does adjust itself to all sorts and conditions of mental capacities, from the poor child verging close on imbecility to spirits burning with celestial fire. It recognizes the value and importance of speech and lip reading and gives them a due place on its programme, but it does not bow the head and bend the knee in fanatic devotion to its claims. The manual method is accorded equal rank and recognition, the sign language flourishing like a green bay tree, and out of school hours pupils can indulge themselves in its use without restriction, and without dread of a warning "don't."

This system obtains in fifty-eight of the eighty-seven American schools.

The number of pupils in attendance November 15th, 1892, was 7,620. Of these pupils 3,238 were taught speech and speech reading, and 908 were taught wholly by the oral method. I have no doubt that by far the great majority of the deaf men and women present at this Congress owe allegiance and filial gratitude to this system.

Seven hundred and six teachers are employed in the eighty schools in the United States, and seventy-five in Canada. Of these 781 teachers, 479 are women and 302 men. The articulation teachers number 324. It is a significant fact that by far the greater number of these articulation teachers are women. The deaf teachers number 181, or about 23 per cent. of the whole. If the articulation schools are left out, where their employment is necessarily out of the question, the percentage is increased to 27. If all articulation teachers are left out of the computation, the proportion is 39 per cent., or a little less than two deaf to three hearing teachers. I believe that, so far as numbers go, deaf teachers are steadily holding their own, notwithstanding the fact that a prejudice is cropping out against them in unexpected quarters, as instanced by the very original report and recommendations of the Honorable William Rhinelanders Stewart, advocating the removal of all deaf teachers employed in the New York schools, some time last spring. But such statements coming from such sources, and so utterly ridiculous and unsubstantiated by evidence, are calculated rather to strengthen than undermine the cause of really deserving and capable deaf teachers, and they can easily afford to serenely ignore such attacks.

I believe that notwithstanding the encroachments made by articulation and pure oralism, the proportion of deaf to hearing teachers is very likely to remain about the same. Even before the introduction of articulation into this country the ratio was never more than one to two. I doubt that it will ever become greater, nor would a consistent adherent of the combined system desire such an increase.

I am not prepared to discuss in detail the question of salaries. In many schools there is a marked discrepancy between the pay received by deaf and that received by hearing teachers. In others no such difference exists, deaf teachers getting even better compensation than their hearing colleagues, as I think is the case in Ohio and Minnesota. Where there is discrimination, the removal rests with the teachers themselves. It is my candid opinion that truly capable, efficient and deserving teachers who do not hide their light under a bushel, rarely have reason to complain of the salaries they receive, for the heads of our schools are quick to recognize their value, and do not hesitate to offer them sufficient inducements to stay.

Referring again to the question of methods, it may be said that the pure oral is distinctively aggressive, and the combined system on the defensive. The former is demanding and the latter making concessions, but it cannot be said that in thus giving greater prominence to speech and lip-reading, the combined system has lost any of its distinctive features nor have any proselytes been made among the schools in which for the last quarter of a century it has been followed. The decision whether one method or the other is to be ob-

served rests with the superintendent and governing board of each school, but if the question were left to the deaf themselves to decide, there is little doubt as to what the result would be. The petition presented last year to the Kaiser by eight hundred of the most prominent deaf mutes of Germany is a significant pointer in this matter.

Summing up, I believe I may say without fear of contradiction, that notwithstanding the divergent and conflicting views held by the advocates of differing methods, the state of deaf-mute education in America is such that in this, as in so many other matters, we lead the world. With flourishing and well conducted schools, no matter what the method, in every State; with liberal financial support and endowment in land and buildings; with compulsory education laws; with earnest and progressive teachers; with finely equipped industrial departments; with an attendance outranking that of any other country; with the only collegiate institution for the deaf in the world; and lastly, with the preponderance of the best method, and the prevalence of that priceless heritage of the deaf, of that medium through which this Congress is holding its proceedings—the language of signs—the result could not be otherwise.

The Chair: The paper that follows will be read by M. Gaillard for the author, who is not present.

French Committee of Participation in the International Congress of Deaf Mutes in Chicago.

THE STATE OF DEAF MUTE EDUCATION IN FRANCE.

BY LOUIS CAPON.

[Translated by Mr. D. W. George.]

Before entering upon this grave subject confided to my modest intellectual co-operation, I would like to introduce myself a little, that is to explain by what force of circumstances I am constrained by devotion to my brothers in misfortune to accept this difficult and responsible task.

I was previously obliged to decline the honor of expressing my impartial views concerning the associations of the deaf in France, for the simple reason that I would necessarily have been brought to set forth my own humble but faithful and disinterested labors—a thing that is wholly repugnant to my nature—preferring, however, to let this devolve upon those who more directly and more sensibly experience the beneficent results.

In presence of an entirely different subject, or, as my gallant and ingenious friend, M. Gaillard, has more aptly remarked, a subject on which my experience, my tastes and my impartiality, are very much at ease, I repeat that my conscience and my judgment command me imperiously to take up this intellectual tournament, seeing that there will have been nearly thirty years during which I have made myself familiar with the manifold duties of the special instruction of the deaf.

I said at the commencement that it was a *difficult task*, for there is no instruction in France so bothersome as that of the deaf. Everyone wishes to express an opinion, to put forth a theory, while they leave out practice a little too much. In order to state my meaning more precisely, allow me to make a comparison based upon experience in industrial training in the production of textile fabrics at Elbeuf, my native town. So from training the learners by theory they have constant recourse to practice. They have all the instruments in operation on the spot before their eyes, they have recourse to all the operations involved in the manufacture of the cloth; in that way they certainly make a more direct impression upon the understanding and the mind; while if they were to employ theory alone, there would always be groping hesitation, uncertainty and the results would evidently be very much less satisfactory. Well! with still greater reason when it relates to the deaf who only learn by SIGHT and never by hearing, there is, and always will be, an immense advantage by adopting the same processes which I have just indicated. The teacher, if he is intelligent, conscientious and liberal, will not have to preoccupy himself with the theories of others; this would be a loss of time and incur vexation to himself, so much the more as *he only teaches him really well whom he knows and understands well himself*. Shut up in his class-room with his pupils, he

will easily study the temperament, the degree of intelligence and aptitude of each, without forgetting his character and favorite propensity. His attention will bear almost exclusively upon all that which surrounds the pupils, as well as all the circumstances that strike their vision, and he will make daily use of them by having them repeat sometimes by spoken word, and sometimes in writing, beginning with very short sentences; in this way the deaf will easily and gradually come to understand, by intuition, the art of writing correctly according to the rules of grammar. This is to simplify, as it were, this intricate instruction. As one may observe the teacher makes use of no other text book than his own mind, seeing that he has to do with constant translating in the form of dictation exercise the thing that the pupils are witnesses of every day—actions, ceremonies, accidents, incidents, emotions, surprises, the weather, politeness, impoliteness, etc., etc.

Proceeding in this manner always interests the pupils in the highest degree, and awakens their attention without ceasing. It is in some measure to teach them while amusing them. When the mind is contented, one learns doubly and with the best will, while by means of harshness one loses almost all of the fruits of an excessively strenuous labor; for nothing is more true than that blows stupify those who receive them, and vilify them who give them. There is, then, no advantage on either side.

I come, necessarily, to a grave and delicate matter, that which relates to the complete suppression, by the Government, of the semi-mute and the deaf-mute teachers in the national institutions. From my own knowledge the repeated observations of a career of twenty-eight years as a teacher, I must tell the truth and nothing but the truth; they have committed, involuntarily it may be, I prefer to think so, an unfortunate blunder and a poignant act of injustice. I am a living proof of it. If, in the beginning, I had received the slightest impression that I was more harmful than helpful, I would have quit right then and there in the interest of my brothers in misfortune. But, by whom have I been trained and educated? By a semi-mute teacher, M. Benjamin Dubois, to whom I send a most affectionate and grateful remembrance; and also by the deaf-mute teachers, MM. Ferdinand Berthier and Alphonso Lenoir, I address to them likewise, there on high where their admirable and grand devotion has justly gained a crowning recompense, the expression of my filial and eternal gratitude.

I should here declare most emphatically, for the honor of their memory, especially that of our immortal benefactor, the Abbe de l'Epee, that the sign language conjoined with speech, so far from inflicting injury in any manner whatsoever, is calculated to develop more rapidly and more surely the intelligence of the poor deaf mute. God, in his infinite mercy, has made him a gift of another kind of living language; as that which they teach in the lyceums of the government, that is, to speak English, one needs to learn English, and if one succeeds, one is more advanced and better educated since one would know two languages. It is the same in regard to the sign language. No one should seek to cause such a benefit to disappear for this would be more like criticising nature than returning thanks. Hearing people themselves employ,

without doubt, this sign language very often in conversation with one another. An educated deaf mute can easily divine what they are saying by simply watching the movement of their hands and the play of their features. The cause of their involuntary sign is their inability to find the proper word or the proper expression equivalent to the description of a thing. Orators and preachers make a multitude of signs and thereby render their ideas still more effective. Therefore, I repeat in the most conscientious manner, that in explaining by this means the meaning of words and phrases which one teaches through speech, the results will be more promptly satisfying, and the reasoning power will have a great deal more of clearness; otherwise, it will produce a veritable Tower of Babel among the deaf mutes, and this unjust and unmerited evil will bring on a most marked decadence.

When a deaf mute, who has any taste for speech, is in condition to pronounce everything with the sense of all the significations, he will insensibly drop the use of signs and he will seek no more assistance from them than do the hearing and speaking in the same circumstances, but he will retain the immense and charitable advantage of being able to converse with his brothers in misfortune by means of his two languages. Those who do not use the same language, but who, however, find need to have intercourse with one another, have recourse to this same means; with still greater reason, therefore, it would be cruel and inhuman to seek to paralyze this touching and necessary spirit among the deaf.

Without assistance from anyone, not even from my worthy spouse, who, really, did not begin to second me until 1883, at the time of the removal of my school from Caudebeck-les-Elbeuf to Elbeuf, I undertook, in 1871, the training and special instruction of a young deaf-mute lady by word of mouth, for seven consecutive years. The results attained by the vibratory and reciprocal touch astonished all Elbeuf and especially the family of the young lady. Nature, by a strange freak of destiny, seems disposed to put all the treasures of the ear before the eyes of the deaf speaking teacher and his pupils. By a mechanism of artificial speech, based upon the movements of the lips and the teeth, they understood one another marvellously well. By means of the vibratory and reciprocal touch, they assured themselves readily of the desired degree of sonorousness.

I have taught in this manner for twenty-eight years in the sight of the whole world. However, since 1884, at the heels of an official visit of an inspector general, whose courage, if not his principles, commands my respect, they have not consented to recognize the ability of a deaf-speaking man to teach by the oral method. So far from being discouraged, I confess that I began anew with greater energy than ever, and now, in the face of irrefutable evidence, what are they able to belittle? Everywhere the hearing and speaking teacher himself, in spite of his great knowledge and his great experience, often writhes in the midst of painful and tenacious difficulties; the more so since it is not the hearing but the eyesight alone that perceives. Even when his demonstrations are most skillful, his pupil cannot do any more if he is not in possession of the true principles of artificial speech, since the thing to do is

—I shall not cease repeating it—to go to the eyes and not to the ears. Moreover, as the first deputy-mayor of Elbeuf publicly remarked at a distribution of prizes in 1889, the deaf-speaking teacher troubles himself but little to know the principles of mechanical anatomy of the vocal organs on which his exercises rest, he puts them to practice with a remarkable dexterity; he has, by the community of his infirmity, a special aptitude which enables him to ascertain by the vision and the touch, the exact position of the tongue, of the lips and the nature of the sounds to be uttered. The recollection of the immense difficulties which he was obliged to pass through produces, so to speak, a living picture upon his countenance, which renders the reproduction more direct and effective. No one can throw doubts upon his statement which was inspired by the honorable mayor of Elbeuf himself, and that in full knowledge of the facts since I have commenced, continued and finished, with the most honest success, without the co-operation of any one, the education through speech of this young deaf-mute daughter of his brother-in-law.

The community of infirmity gives a mysterious and powerful influence. It is the secret of nature. A striking evidence of it may be found among the blind, especially the Braille school of which the founder and the teachers as well are blind.

In the public institutions of learning, such as the lyceums, the "personnel" is always chosen from the competent body engaged in teaching; they are mutually acquainted with each other. Why is it otherwise with the deaf? They always look outside of the body for teachers totally devoid of training for the position, and precious few, it may be said, ever come, even after long and laborious effort, to appreciate and understand the real feelings of the deaf.

Ah! if the government had been able to comprehend and encourage all this, the actual condition of the deaf would be far more bright and prosperous. They would find themselves, so to speak, in their true element! In short, it would be doing them simple justice in facilitating their access to careers which relate so closely to the general interests of their brothers in misfortune. Then, those who show any aptitude for speech would be taught by deaf-speaking teachers alongside of those in full possession of their senses, and in place of expecting a rivalry carried on in bad spirit, one would feel the urgent necessity of fraternal feelings and joint responsibility. One would make double strides in effectiveness and experience.

As for deaf mutes being recognized as totally incapable, from various causes, of learning speech, the deaf-mute teachers would evidently be better qualified to take charge of their training and education; or else, from motives scarcely honest or benevolent, it would be consenting to make them still more unfortunate.

I began by saying that I would like to introduce myself a little before undertaking the redoubtable task of upholding the sacred cause of the deaf, but perceive, to my great embarrassment, that I have devoted myself to this introduction to such an extent that I have been beginning almost at the point at which I should be ending. I return, then, to the essential points of this study.

According to statistics furnished by the courtesy of the Minister of the

Interior in 1887 (I can not draw from other statistics of more recent date), there are 69 institutions in France, containing 3,719 pupils. Excepting the three institutions belonging to the government, nearly all of the other boarding schools are supported by public charity, with the assistance of the departments for the scholarship of indigent pupils. It is absolutely impossible for me to give information concerning the financial condition of every one of them. The only means to elevate our dignity of manhood would be the enactment of a definitive law, requiring the same conditions and according the same advantages, as to primary schools, with a special institution in Paris to allow pupils reported to be fortunately endowed in intellectual qualities, and having particular inclinations to pursue a higher course, with the object of preparing for a professorship, or to fit them for other careers, more or less important and compatible with their infirmity. At least, being compulsorily studious by nature, they can render substantial service.

I am convinced that the government will obtain, under this plan, the most brilliant results, and will recognize at last, for our dignity of manhood, the true rank that we have held by right for already so long a time. Since 1881, I had confided the anguishes of my soul to the lamented M. Lucien Dautresme, at first deputy from Elbeuf, and later Minister of Commerce and Senator. He was a man of uncompromising integrity, never varying from a right principle. This had attracted the warm friendship of M. Jules Ferry, then Minister of Public Instruction. At the close of an animated address of M. L. Dautresme to him, concerning my honest convictions, M. Jules Ferry issued an order, dated June 19, 1882, appointing for the minister of Public Instruction, a commission charged with preparing a scheme of regulations relative to the instruction of deaf mute children. I was not unaware that he had been influenced by my pressing solicitations, and induced to transfer the deaf-mute schools to the department of Public Instruction. We were about to obtain a beginning of satisfaction, as this was the first step of preliminary action; but to our great misfortune, we had reckoned without regard to the proverb, "Man proposes, God disposes." Just at that moment that I was summoned by a dispatch from the Inspector of the Academy at Roen, Minister Jules Ferry was overthrown, *a propos* of that unlucky Tonquin difficulty; and the order was, I do not know why, recalled by his successor. I was invited to come at government expense and confer with the commission. Since that fateful day something heavy has been resting upon my heart. It has nothing to do with my miserable self, but with the future of my brothers in misfortune. I have lacked opportunity to impress upon the Minister directly, the earnest indignation with which we all repudiate the persistence, so humiliating to us, which the authorities manifest to classify in the division of alms houses, the deaf with foundlings, lunatics, idiots, beggars, vagabonds, etc. Confronted with unanswerable arguments, the Minister would, I doubt not, have, of his own accord, assigned to our people their rightful position in the human family, which has been denied them so many long years. My brilliant and sympathetic brother deaf mute Henri Gaillard had already made the same plea in 1889. To this may be added that the State owes intellectual bread and equal fostering care to all of its children alike without distinction.

Since the time of our immortal Abbe de l'Epee, what wondrous changes for the better have been wrought. That which was once merely an experiment has become an established fact, an undisputed possibility; only the results become less and less brilliant every time the well settled foundation is changed without good reason. Well! since it is no longer necessary to present proof of the regular, progressive and definitive education of the deaf, an education which frequently extends far beyond that of the primary schools, why persist in leaving them to the direction of a ministry so profoundly galling and humiliating to our inmost feelings? Really, one would conclude that the object was to further the interests of the high functionaries, without the slightest regard for our own, which are a hundredfold more sacred and worthy of consideration when it is known that there are about 30,000 of us in France. Let no one see here anything more than a cry of distress, and not at all a sentiment of ingratitude toward the government, which is certainly actuated by the best motives in our regard. I admit without difficulty, that it is in itself a great deal to have introduced the oral method almost everywhere, but it is a grave responsibility to impose it indiscriminately upon all, so that half and sometimes even three-fourths of the pupils of an institution are unable to make themselves understood by the first comer, who has not the same facilities as those who habitually have intercourse with him, and they then betake themselves with all haste to the use of the language that is so familiar to them since it came to them from nature; and one comes to regret most bitterly, but too late, an almost total loss of time. The attainments acquired are superficial and soon forgotten.

My God! How sad to see so much devotion, so much patience, so much charity come out with such insignificant results! But, one has faith! This is the occasion to remember that the wisest men in their most generous undertakings, often proceed in the wrong direction.

When a deaf mute has a mind well endowed and well directed, he can make improvement in all branches of study, written language, geography, history of France, mathematics, common law, natural history, chemistry, etc., but upon the express condition that they be explained to him by means of speech and the sign language side by side. I affirm this with all the emphasis of my soul, for I have myself experienced the benefit of it too much not to know whereof I speak. The hearing and speaking, by reason of their constantly hearing things spoken and explained around them, comprehend the meaning of words and phrases through a concourse of circumstances which the deaf can never avail themselves of at the outset. So, if no one explains to him the meaning of the words which they teach him to speak, he will learn like a machine and he will not know at what juncture it is to the purpose to use such and such an expression, for the simple reason that he has comprehended nothing, felt nothing, and consequently has retained nothing.

I do not know whether or not there exists a course for adults having left school. As far as I am personally concerned, I confess, that in regard to the latter, I feel particularly interested. I never lose sight of it. Is there any one needing an explanation, any advice? Is any one in doubt? Has any one any service to request, any application to make, etc.? I hold myself always at their

service with the greatest willingness, and I shall feel amply repaid for it by an unalterable attachment and a gratitude which at times draws tears from me, so much have I known their distressed condition, and nevertheless they find means of imposing a great sacrifice upon themselves without my knowledge. It was in vain for me to chide them firmly but paternally, I could not succeed in curing them of this virtuous fault, which one of our number (Massieu) called the *memory of the heart*. How beautiful a thing is this spirit of brotherhood and unity!

I hope I do not exceed the limits of this rapid study, so far as to put in practice that admirable precept of Jesus Christ! *Love one another*; this is to carry into the sacred functions of instruction the most beneficent stimulus. It is well to obtain an education, but it is better to train the heart, if one would live an honest and tranquil life.

In conclusion, according to the points given for consideration, it remains for me to speak of reforms to be made, and of those which are demanded with special urgency. After mature reflection I forbear to express my opinion, for the reason that I have not sufficient *data* at hand for an impartial estimation. It is therefore for the International Congress in Chicago to deal with them according to the documents it ought to have in possession.

I have said honestly and without bias what I think of the condition of Deaf-Mute Education in France. I believe that this will suffice for the Congress to draw therefrom the most logical and the most profitable conclusion.

Elbeuf, May 4, 1893.

The Chair: M. Gaillard will also present a few remarks on the preceding paper.

REMARKS UPON THE MEMOIR OF M. LOUIS CAPON
UPON THE STATE OF INSTRUCTION OF THE
DEAF IN FRANCE.

BY HENRI GAILLARD.

[Translated by Mr. A. G. Draper.]

In order to prepare the Congress to make proper decisions regarding the state of the instruction of the deaf in France, I think it useful to offer some pages complimentary to the remarkable memoir of M. Louis Capon, the only deaf person in France who has had the courage to maintain the school he had founded, amid all the progress of science, and that without giving up the absolute right of the deaf to concern themselves with the deaf.

Among the sixty-nine schools now in France, there are only two which are directed by the deaf: That of Elbeuf, of which M. Louis Capon is director, and that of d'Oloron—Sante-Marie, Basses Pyrenees, presided over by a deaf lady, Mlle. Pauline Laronny. Their worth has long been acknowledged; both have been decorated with the palm-branches of officer of a university, and both have obtained a prize from the French Academy. Everywhere else hearing people have seized the schools for the deaf, especially those schools founded by the deaf.

There is one school founded by a deaf man which may be on the point of destruction; it is that of Lyon-Vaise, which, established by a deaf man, Comberry, continued remarkably prosperous under another deaf man, Claudius Forestier. A pure oral school established by a naturalized German at Lyon-Villembanne, aided by the mistaken complaisance of the municipality of Lyons, has contributed to ruin this school, one of the best in France.

Of the sixty-nine schools at least fifty-eight belong to religious bodies, the others being entrusted to laical teachers. I do not here discriminate as to the merits of the two. The partisans of the laical schools and their opponents offer equally good reasons in support of their opinions. I ought to say, however, that the Brothers of St. Gabriel, the Brothers of the Christian Schools, the Daughters of La Sagasse, the Sisters of St. Joseph at Bourg, the Sisters of Providence, and perhaps the *Religieuses* of Notre-Dame-du-Calvarie, are, of all the religious bodies, those who have been more especially devoted to the restoration and assistance of the deaf. The only fault for which one can reproach them, is that they have received the pure oral method with too much favor. It is said that it was imposed upon them by the government under pain of death. That is very possible. But it is said also that if they have reprobated the divine language of the noble de l'Epee, it was because signs permit the deaf mute to share too easily in the enlightenment of science, while instruction by speech, especially in schools where the Gospel and the Catechism take

Louis Capon Upon the State of Instruction of the Deaf in France.

the place of all other knowledge; prevents them from asking false and corrupting knowledge, keeps them in the holy paths of the Saviour, since "blessed are the poor in spirit"—a device worthy of them, as Joachim Ligot has written. Though it may be so, yet the congregations in question admit the deaf of both sexes into their body and do not forbid them to give instruction. The deaf man, Maille, in religion Brother Roch, is well known.

In a report written in 1868, J. J. Valade-Gabel, a leading instructor, who, since the death of DeBebian, has made immense advances in the teaching of the deaf, thus expresses himself:

"In general, inferiority of studies results from imperfection in methods of instruction, sometimes from the lack of a sufficient number of instructors and to the deficiency in general knowledge among some of them, as well as to the lack of special knowledge among many others. Strangers as they are to the teaching of the deaf, some superiors of congregations consider it sufficient preparation to teach the deaf if they know how to read and write; they do not hesitate to put in the place of an able and skilled teacher some *religieux*, for whose lack of ability there is no offset save his ardent charity. The practical labors properly belonging to these improvised teachers cannot take the place of knowledge from experience. Given by the aid of books, which the master understands imperfectly, the lessons lack interest, movement, life. The mute, a great imitator by nature, sees himself transformed into a parrot. In him judgment, reflection, and reasoning power ought to be particularly cultivated—they only exercise his memory. The reform of methods and of the personnel of teachers presents serious difficulties. Nevertheless, as the religious bodies are animated by a good spirit, and as, more than ever, the laical instructors understand the necessity of improving the studies, we may hope that the most essential part of these reforms can be effected in the course of time."

Since then, especially since the introduction of the pure oral method, great changes have taken place in the picture traced by M. Tabel of the situation of the French schools at the end of the second empire. The Minister of the Interior, upon whom the schools for the deaf depend, exacts from every master devoted to the education of the deaf a diploma proving his capacity, and has promulgated three severe decrees concerning the matter. Yet it is necessary to say that, except as to the official schools, the schools not subsidized continue to have teachers favored, indeed, with diplomas, but absolutely ignorant of the first principles of the art except that which aids to do miracles with the deaf, that is to say, of the conviction that their pupils are capable of everything, that they are those who, sooner or later, will do honor to them, the teachers, and justify their efforts. When it is not ardent charity and Christian resignation which animates teachers of the deaf, it is cupidity and self-interest, and the welfare of the pupils is relegated to second place. I will never cease to repeat, with my friend, Louis Capon, that there is but one single means of improving this situation—to transfer the schools for the deaf to the Minister of Public Instruction. So long as that is not done a better condition will not be given to the education of the deaf in France.

I know well that the Superior Administration of Public Assistance, or the

Minister of the Interior, thanks to the influence of his director, M. Monod concerns himself actively in reorganizing the schools for the deaf in France, and that one deputy, M. Lebon, wishes to make a report with the view of forming local schools for the deaf. Yes, I know; but this important reform would then be in the hands of the service charged with the care of destitute children, the sick, the alien, and the idiotic; and I protest that this association of our brothers of France with people who fill our asylums and hospitals, is unjustifiable and supremely injurious. The deaf man, not having any incapacity of right, since he is born a legal citizen, nor any incapacity of fact, since he is endowed with a mind and heart formed by education, ought to be put upon the same footing as his hearing neighbor, and, like him, ought to be permitted to profit by the intellectual advantages which the assistance procured by the Minister of Public Instruction confers in every country: in other words, he has as much right as the hearing person to the free and necessary instruction which the state or the community gives.

The city of Paris understands this very well, and has placed the instruction of the deaf under the direction of the primary instruction of the department of the Seine. The municipal commission of the deaf itself is a sub-commission of the commission of primary instruction. The present director of primary instruction, M. Carriot, has asked and obtained by the energy and perseverance of two councillors general very friendly to the deaf, MM. Talliet and Blondel, the establishment of a school for the deaf of both sexes in the suburbs of Paris, under his supervision. It is also because the deaf of school age in Paris are under the care of this board of primary instruction that the administration, taking account only of the interest of the children, and not at all hindered by consideration of sentiment or pity toward the instructors thoroughly incapable, has proceeded to retire them by cutting off the funds previously given them. It is likewise because this direction of the instruction is so enlightened in all that concerns the education of the deaf that I am able to say to you gentlemen that Paris will revive the truly French method of the Abbe de l'Epee and of Valade-Gabel, giving the French language a great place, which ought to be as Valade-Gabel himself has so well said, the vital point in the instruction of the deaf—the French method, which does not differ sensibly from your own American combined system.

I conclude by proposing, gentlemen, the adoption of the following resolutions:

First, That in France, and in all other nations where the practice does not exist, schools for the deaf should be placed under the department of education, or under the Minister of Public Instruction, as in the United States and in Sweden and Norway.

Second, That in France, and in all other nations the only system of instruction should be the combined, giving a due place to speech, to signs and to writing, and leaving a place for the practice of the pure oral method in the case of those well endowed for it.

Mr. Chair: A paper by Mr. Wm. Agnew, in his absence will be filed and appear in the proceedings.

REFORM OF SCHOOLS IN GREAT BRITAIN.

BY WILLIAM AGNEW, GLASGOW, SCOTLAND.

When I was asked to write a paper on this subject I felt certain that there were others more competent and able to deal with it, and I most decidedly do not include among them any oral teacher who does not happen to be an exponent in the sign manual work. I say this because he has no right to call himself a teacher of the deaf and dumb. As a former pupil in the Glasgow institution, and having afterwards been brought into long and intimate communion with the deaf and dumb, I have in the circumstances endeavored in this paper to perform a work of love, but small excuse is necessary for presenting in a brief, and perhaps incomplete form, the materials and statistics to show that schools for the deaf and dumb in Britain at present call loudly for reform.

TEACHERS.

I think the teachers for the deaf and dumb should be, as far as possible, deaf mutes themselves, for many reasons, among which I will enumerate one or two:

Deaf mutes have not too many occupations open to them, why remove them from one they are capable of?

They will understand by experience the difficulties of other people.

There will be a sympathy due to a common affliction.

Certainly if hearing persons they ought (oral or not) to know manualism and some signs to begin with. The head master or superintendent ought, I think, always to be a hearing man, because he is the link between the schools and all its teachers and the hearing world outside. He is, so to say, the fighting editor. No deaf man, however great his mastery of language, is capable of filling this position as well. Of course the superintendent should be a whole-hearted man, and love the work and the people, and not do at all what the oral teachers do—trying hard with a big brush to give a fair complexion to the oral education, ostensibly dancing too well to the piping and craving of wealthy parents for their children to be made able to speak orally. Let any two institutions be selected, and an equal number of deaf mutes and hearing men for teachers. Leaving to any one the choice of hearing oral teachers, even from the London College for training oral teachers, I will name for deaf teachers Messrs. Payne, Harris, Barker, Barland, McGregor, Armour and Magun. At the end of the usual period of school work the result will, there can be no doubt whatever, be a great triumph for the deaf teachers.

SCHOOL BOARDS AND INSTITUTIONS.

It is now becoming apparent every day that not one deaf mute or any recognized representative of the deaf and dumb has a seat on either any of the school boards or deaf and dumb educational institutions in Britain. On every

side it can be looked at it is a crying scandal, and one demanding immediate interference by Parliament. Every man acquainted with the finger and sign language who cares for the efficiency of deaf and dumb schools, will agree with me in saying that it is manifestly absurd and impossible that members of school boards, etc., who are ignorant of the manual alphabet, are qualified to control the education of the deaf and dumb. Yet it is a subject of rejoicing among the oralists. However, their tactics and selfishness of their own interests against those of the poor little deaf and dumb children are being gradually seen through, and they will yet become a discredited party. The hearing community and the born mutes are, so to say, foreigners to each other. When one people are brought into communication with another, such as the English and the Russians, what is mainly required is an interpreter between the two, and the better such an interpreter understands the language of each, and their modes of thought and expression, the better he will be able to bring both nations into touch. Now there are several sorts of people who can act in this capacity between the born mutes and the hearing.

First, The hearing children of deaf mutes.

Second, Semi mutes.

Of course, well educated born mutes do the same, to a certain extent, but they are confined to writing, which is a disadvantage.

It seems to me that superintendence of deaf-mute board schools or institutions should be mainly done by semi-mutes. They are the link between the hearing and the mute world. They can comprehend the difficulties of both, and would prevent the education of the mutes from falling into the hands of mere theorists like the pure oralists.

It is a tremendous advantage to have the power of speech to convince the hearing world, and it is this which has enabled the oralists to make the wrong appear the better way. I should recommend, therefore, that a semi-mute should always be on the boards of public schools and institutions to look after his own special class, and to counteract the effects of the oralists.

There would be no difficulty then in exposing incompetence in the teachers or backwardness in the scholars, nor would it be possible to humbug by pretending that semi-mutes were *born deaf*. I do not object to the combined system in itself. I only object to the degree of the mixture. The manual sign system is of vastly more importance than the oral. Let them combine in the same proportion as oxygen and hydrogen and they may give us life; but if the hydrogen were in equal amount to the oxygen it would mean death. In short, I am an advocate for Home Rule. The arguments which have been used for that measure apply in our case. Let us manage our own education as far as possible, and there is no fear that we shall turn our weapon against our hearing brethren. I have a recent letter from a friend of mine in England. He states that he went into a board school (oral), not long ago, and found the children, after years of so-called education, steeped in the *dearest ignorance*, their ability consisting in repeating a few stock phrases, such as the Lord's Prayer. This exactly applies to the Govan and Greenock school boards, our neighbors, nevertheless, although they are now having their day, it will yet cease to be.

Their pupils might read easy sentences from the lips very badly and not understand the meaning of them, and they are, in point of fact and in practice, nowhere in comparison with the neighboring manual sign school in elementary education and knowledge of language. Had a semi-mute been on the school boards or had been deputed to examine and report to the government, the eyes of the public would have been opened long ago.

I do not, however, advocate confining the examination only to semi-mutes. Well educated deaf mutes like Messrs. Armour, Paul, McCay and others, hearing people, children of deaf parents, should help as far as possible; but it should be indispensable that all who were deputed for this purpose should have been brought into *long and intimate* communion with deaf mutes; then, and only then, shall we be delivered from the thralldom of idle and incompetent theorists, as ninety-nine out of a hundred of the pure oralists are. As the State is gradually taking the control of deaf and dumb schools, there can be no doubt whatever that the presence of one or more educated and intelligent deaf mutes is of the utmost importance. This, I take, to be self-evident.

TRADE INSTRUCTION AT SCHOOLS.

There is one feature in the curriculum of some of our institutions to which I must take decided objection, and that is the teaching, or rather I should say the pretense of teaching, various trades to the pupils. Now, I hold that a school is a school, and a workshop is a workshop, and the school days of the children should as far as possible be devoted to giving them mental education, and allow them to learn their trades *after* and not during their school time. It is quite a natural thing for a young and thoughtless child to be rather fond of doing work which is not, strictly speaking, lessons, and it will be found that whenever it is attempted to carry on both side by side, the pupil even when in school receiving his ordinary lessons will not give his mind so carefully to his school work as he would if he had not his trade to think about.

The deaf and dumb, as a rule, are far too short a time at school, and it is most unfair to still further curtail the time by taking away from it for this purpose. I think every one will allow that as a rule it is best to allow a boy or girl to follow out the occupation for which his or her natural ability best fits him or her, and it is absurd to think that under the age of 14 or 15 this can be satisfactorily discovered.

Again, it is a well-known fact that masters like to train their own apprentices, and it is no advantage whatever to a boy to be able to say "he has been taught shoemaking at an Institution." The master would at once say, "I would have preferred to start him from the very beginning myself, because in all likelihood I will have the trouble of undoing some slipshod habits he may have formed in doing his work." There should not be any objection, however, to cookery for girls or a certain amount of slojd work for boys.

GOVERNMENT INSPECTION.

In order to obtain the government grant, our Institutions and classes for the deaf and dumb under the school boards are examined annually by one of Her Majesty's Inspectors. Now I think it is a step in the right direction to find the government recognizing and assisting the education of the deaf and dumb,

but it must be apparent to every thinking person how absurd it is to have this examination carried out by an ordinary inspector who knows little or nothing about the deaf and dumb or their language. Imagine the classical department of any school being examined by a man who does not know Latin or French. The one case is quite as incongruous as the other. By all means let our schools be examined, but in justice to the pupils, the teachers, and the ratepayers let the inspection be made by a duly qualified person who has had thorough experience among the deaf and who, while seeing that justice is being done to the pupils, will at the same time be able to make allowances for the deficiencies resulting from their affliction. A regular system of graduated standards should be introduced to the capacity of the deaf and dumb for the purposes of annual examination; not only this, but all the teaching staff must be excluded from the room during the examination, and papers given out to the pupils to do, and afterwards gathered and carried away by the examiners to be adjudged by the proper authorities as to the quality of work done. Nowadays the teachers chaperone the examiners through the various classes, and of course it can hardly be expected that the examination can be conducted on proper and independent lines. This is a sham, pure and simple, and yet the grants are too easily given.

In presenting herewith the statistics of schools, etc., kindly and specially procured by Mr. Francis Maginn, the very popular and most energetic missionary, it will be seen at a glance that reform of schools is simply urgent.

The British Deaf and Dumb Association was started about four years ago, chiefly to watch the interests of the deaf and dumb, but most unfortunately it has been feeble and vascillating in the extreme, and thus given a long, I would say extraordinarily long, tether to the oral teachers, only to find it a very tough task indeed to strike at the deception and false praise of their system of educating the deaf and dumb. One cannot, therefore, help deploring the laggard position of the Association, and it is sincerely to be hoped that this appeal will spur it to a sense of its duty to agitate and apply the "guillotine" process to the oral craze, even if it has to recoil from the consequences entailed by its stolid silence in the past to bolstered results of the application of oral instruction. When I say woe to these teachers who know fine (up their sleeves) the uselessness of oralism among the adult deaf and dumb in the busy world, the conduct of the Association is adding insult to injury. The Association has likewise been passive as to the persecution of the poor little children, especially in boarding schools, as they have not the same opportunity of those attending day schools for complaining to parents against acts of cruelty or excessive corporal punishment. See Dr. Stainer's statement in the *Deaf Mute Chronicle* for this month (June) and also that public-spirited gentleman, Mr. Heidsieck's case, in Germany. It is plain and clear that in learning the children to speak orally, bullying is practiced on them by squeezing the larynx, or depressing the tongue, or hitting in the pit of the stomach—forsooth, an awful way of dealing with pupils. They are acts of assault, and therefore criminal, I hold, by law.

Nothing can be more effective than an active and steady agitation in the British Deaf and Dumb Association planting local vigilance branches over the

country, (1st) to demonstrate in public meeting and by practical illustrations the absurdity of the oral theory; (2nd) to force the hands of the State for education, and pressing through members of Parliament, etc., the necessity of duly qualified inspectors for deaf and dumb schools, and also proper representation on school boards, etc., wherever supported by public rates; (3rd) to show up the extravagance of employing oral teachers against compensating utility; (4th) to encourage employment of deaf teachers. If the local branches, as proposed, would only be manly and stand shoulder to shoulder in their crusade energetically and steadily, victory will be theirs and that most undoubtedly, and soon the oral craze will be blasted, and the good sensible old sign manual will have to be seriously reckoned with, once for all, being undoubtedly and indispensably a cardinal principle in the matter of educating the deaf and dumb.

I have written without animus, and trust that the oral theorists will peruse this without wincing.

The Chair: The next paper to be considered will be presented by the German section, through Mr. Watzulik.

THE STATE OF DEAF-MUTE EDUCATION IN GERMANY.

A. M. WATZULIK, ALTENBERG, S. A.
(Translated by G. W. Veditz.)

Number of existing schools ?

Ninety-six schools, classified as follows: eighty-two state and city schools; thirteen private schools; one Hebrew private institute. Or, thirty-five boarding schools; fifty day schools; nine day and boarding schools. Among the private schools there are three nursery schools for little deaf mutes, and three are conducted by Sisters of the Order of St. Francis.

Number of pupils in attendance ?

In these ninety-six schools, 6,390 pupils (3,560 boys and 2,810 girls) receive instruction in 611 classes, taught by 598 male and 64 female teachers.

How are they supported ?

According to the pure oral method, that is, without the use of the sign language, partly in boarding schools with from 30 to 300 pupils, and partly in day schools with from 50 to 100, and classes of from eight to twelve pupils.

Which branches are taught ?

All the branches, excepting, of course, singing, of the public school are taught, i. e., language (lip-reading, articulation, writing, reading and, later, grammar); religion, history, geography, natural history and philosophy, arithmetic, mensuration, gymnastics, handicraft for boys and girls, and drawing.

Which methods are used ?

See answer to third question.

What are the average results achieved at graduation ?

In some of the smaller schools that receive only bright pupils belonging to well-to-do families, and extend the course of instruction to eight or nine years, and also in general with the semi-mute and the most intelligent deaf mutes with a course of six or seven years, the results are altogether creditable and satisfactory, so that the pupils enter the world well equipped.

With about half the entire school enrollment this is, however, not the case. Their attainments are so defective that they are unable to develop themselves further by private study, and even cannot write a decent letter unaided. To substantiate this statement I am able to submit numerous characteristic letters I have received.

THE NEED OF REFORM IN THE SCHOOLS OF GERMANY.

The various schools for the deaf differ greatly from each other in their arrangements, both internal and external. There are schools which, judging from their external organization, might be designated as model schools, and again there are others which are very much in need of improvement in both departments. In general the smaller schools with a course of from eight to

ten years, have demonstrated themselves to be the most efficient. The larger schools with from two hundred to three hundred pupils and a course of only six years, exhibit many defects, as do also those makeshift schools with a shorter course. Unfortunately there are still many deaf mutes in Germany growing up in ignorance owing to the absence of a compulsory educational law, and the lack of the necessary means required to secure an efficient education to the deaf. And, most of all, the German mode of instruction, itself, is open to reform. Since the International Congress at Milan, in 1880, adopted those resolutions recommending the sole employment of the pure oral method, and since those resolutions have been enforced in the German schools for the deaf, there has been an agitation all over the field of deaf-mute education in the German Empire that is increasing from year to year in extent and violence. We deaf mutes have from the first strenuously protested against this complete exclusion of the sign language from the school-room, and have been forced to become more and more emphatic in our denunciation of these execrable resolutions; for to our sorrow we are compelled to see the education of our younger fellow-sufferers becoming more and more superficial, and their ignorance and want of discrimination and character correspondingly greater and greater. The fruits of these resolutions have long ago reached maturity in Germany, but are found to be more and more indigestible and worthless. Moreover, these resolutions of the Milan Congress have proved incapable of application with many deaf mutes in spite of drastic measures, which, unfortunately, have been employed only too often. The purpose of a deaf-mute school can never be achieved by means of forcible and bloody operations. In fact the teaching of articulation ought not to be regarded as the chief object of such a school; but much rather the imparting of all sorts of useful knowledge and acquirements, and giving a mental and moral education corresponding to the natural capacity of the pupil.

To secure this end the teacher should use such means as lead most directly to the goal, and among these means the language of gestures, given by Nature to the deaf, unquestionably has a place. I must call it a sin and a crime against sober common sense, and the soul of the deaf mute, when this Heaven-given boon to the deaf is despised, or left unused, or even forcibly repressed. But in order not to lose my temper and to be brief, I will mention a few conditions which I believe necessary to the elevation and progress of German deaf-mute education.

1. The introduction of a compulsory educational law for the deaf. It is unworthy of a great nation to still allow unfortunate deaf mutes to grow up without any education.
2. Extension of the course of instruction to at least seven or eight years.
3. The introduction of the Combined System, *i. e.*, in addition to speech and writing, the sign language must be accorded a place as a means of instruction.
4. Classification of the pupils according to mental capacity.
5. With dull pupils the instruction in articulation should under no circumstances degenerate into torment or even ill-treatment. Where there is no

aptitude for articulation, the sign language should be brought all the more into requisition.

6. In order to relieve the larger schools, an increase in the number of schools is desirable.

7. The schools should not only be places of instruction but also of education. More importance should be placed upon a good education than hitherto.

8. In the same manner more attention should be paid to the preparation for practical life, and more stress laid upon the necessity of adequate instruction in handicraft and mechanical drawing. Practice in letter writing, the preparation of commercial formulæ, etc., should be more frequent.

9. A more thorough technical training of the teachers seems necessary. The teacher should above all things have a clear conception of the idiosyncrasies of the deaf, of the causes of dumbness, and should, further, be able to understand and use the language of signs.

10. The superintendence of a school for the deaf should necessarily be entrusted only to an expert.

The Chair: The Swedish Section will present a paper through its author, Mr. Titze. Mr. Hanson will read it orally.

THE STATE OF DEAF-MUTE EDUCATION IN SWEDEN.

BY GERHARD TITZE, KARLSKRONA, SWEDEN.

Mr. President and Gentlemen: In the same year (1809) that my native country won its present constitution by a revolution, the first school for the deaf mutes was founded in Sweden by a private person, T. A. Borg.

During half a century this school with its gradually increasing number of pupils, was the only school for deaf mutes in this country. It was not till the year 1858 that there began to be schools founded for deaf mutes over the whole country, so that in 1889 these schools amounted to the number of nineteen, with 769 pupils and ninety teachers, of which eight were deaf mutes. The instruction that is given in Swedish schools includes the following subjects, viz., the Swedish language, religion, history, mathematics, geography, physics, writing, drawing and some handicrafts.

The knowledge of the pupils when leaving the schools, is on an average (excepting a few of them) superficial and of little consequence, and sometimes even very imperfect. In the beginning, before the training school for educating of teachers was established at the Royal Institute of Stockholm, one was obliged to use as teachers persons without due qualifications. Originally the sign method was predominant in all schools; such was the case until 1860, when "the talk method" began to be adopted by the Swedish schools and, later on, this method became the foremost of them all. The year 1877 the Society of the Swedish teachers for deaf mutes ("Svenska Dofstumlararsällskapet"), of which Society I am a member since 1878, was organized. The aim of this Society is to work for the developement of the instruction of the

deaf mutes in our country by editing a periodical to that effect, and for the concordant (united) collaboration (efforts) of all the Swedish teachers for deaf mutes.

In this Society there has been many a fight between opposite opinions concerning the different methods and other questions, but "strife is life."

The 9th of May, 1889, was an historical day for the Swedish schools for the deaf mute; this day it was resolved by the Swedish parliament that the school instruction for the deaf mute in Sweden should be obligatory.

The most important paragraphs of this parliament bill are as follows: (1) Deaf-mute children of the age of seven to nine years must attend the school; (2) the attendance at school should last during eight years; (3) systems of instruction: "Talk (oral) method, writing method and sign method applied according to power of conception of the children; (4) the foundation of a seminary in order to educate teachers and lady teachers for deaf children; (5) the division of the country into seven large school districts; (6) the installation of an inspector, appointed by the Government, of all the schools for deaf mutes in the country; (7) the expenses for the instruction should be defrayed partly by the Government, partly by the different districts.

A consequence of this law and the strict application of it is, that among all the 5,000 deaf-mute persons living in Sweden at the end of this century, there will scarcely be found a single one that has not received instruction and education.

The Swedish school for deaf mutes will no longer be a benevolent asylum or an institution of charity; it shall be to the deaf mute what the board schools are to hearing children.

As for the most zealous adherents of the "pure-talk method," I think they mean to do well in all their blindness, but they make a great mistake in believing themselves most competent to judge and understand the wants of the deaf.

The Chair: The next paper is by Mr. Werner, of Norway. It will be filed but not read.

STATE OF DEAF-MUTE EDUCATION IN NORWAY.

BY CARL WERNER, CHRISTIANIA.

In 1825 the first Institution for Deaf Mutes was established at Trondhjem. It employed the manual method of Abbe de l'Eppe. Twenty years later, in 1848, a new school was opened at Christiania employing the oral method, and in 1850 two more oral schools were founded, one at Bergen and one at Christiansand.

In 1881 a new act emanated introducing Compulsory Education of the Deaf, the Blind and the Feeble-Minded. The act, that provides that all deaf children between seven and seventeen years of age are to be sent to school or to be educated elsewhere for a term of eight years, took effect from 1883, and was followed by several alterations as to the schools. Now there are two schools at Trondhjem, one at Bergen, two at Christiania, and one at Hamar. The last named is a school for feeble-minded deaf and for doubly afflicted children (deaf and blind). All the schools, even that of Hamar, employ the oral method, the school of 1825 at Trondhjem, having in 1890 given up the manual method altogether.

The number of pupils is about 400, sometimes more, sometimes less. The total number of deaf in Norway, was, by the census of 1891, found to be 2,082, the population of the country being at the same time little more than two millions.

We have no collegiate education, but the information given above will not be complete if it is not added that in 1871 two graduates of the oral school of Christiania, one born completely deaf, the other deaf from his fifth year, and completely so, passed the ordinary examinations at the University after having received instruction by private teachers not acquainted with deaf-mute education. A few years ago, two more deaf, one born so, the other deaf from seven years of age (a lady), passed the preparatory examination. It is probable that some of the pupils of the schools for the deaf will present themselves to be examined before the close of this decade.

In all cases the deaf were examined by the same board of examiners as the hearing, simply awaiting their turn.

The Chair: Is there anything further to occupy the meeting?

Mr. J. L. Smith: I should like to request those who are interested in the formation of an Editorial Association to meet at the rooms of the Pas-a-Pas Club, this afternoon at 3 o'clock.

Mr. D. W. George: I desire to notify all that the Fourth Convention of the National Association of the Deaf will assemble in this hall at 8:30 o'clock this evening.

The President: The session will now adjourn till Saturday morning at 9:30 o'clock.

REPORT OF THE SECRETARIES OF THE FOURTH CONVENTION OF THE NATIONAL ASSO- CIATION OF THE DEAF.

The fourth Convention of the National Association met in Hall No. 8, of the Memorial Art Palace, Chicago, at 8 o'clock p. m., Thursday, July 20, 1893. Immediately following the call to order, prayer was offered by Rev. Jas. H. Cloud.

President George opened the session with the following brief but pointed address:

PRESIDENT'S ADDRESS.

The National Association of the Deaf now begins its fourth meeting. The Association had its origin in the strong predilection that naturally exists in the deaf for the society of one another. This predilection showed itself in the organization of numerous state and local associations throughout the country. The proceedings of these associations were published in the deaf-mute press. The interest that the deaf have in the welfare of one another overleaped the boundaries of state, and reached for the most distant part of the nation, and suggested the desirability of organizing a national association. The idea of holding a national convention of representative deaf mutes was thoroughly discussed editorially and by correspondence in the *Deaf Mute Journal*, and the outcome was that a large number of deaf mutes assembled in Cincinnati on August 25, 1880, and decided to effect a permanent organization. A second convention was held in New York City in 1883, and it was there decided to raise funds and erect a befitting national memorial in honor of Thomas Hopkins Gallaudet, the founder of deaf-mute education in America, on the occasion of the one hundredth anniversary of his birth. The third convention was held in Washington, D. C., where the memorial was unveiled in front of the National Deaf Mute College, with appropriate ceremonies, and dedicated to that Institution. The time for holding the present convention was postponed from last year in consequence of the postponement of the opening of the World's Columbian Exposition.

The possibility of securing benefits for the deaf through our association are great, but hitherto we have been in the experimental stage, and we have had mainly to feel our way as it were, but the time will come when by unity of action through our organization, we shall wield power in behalf of our own interests in a most effective manner. The mere assembling together for a few days of large numbers of our people, would exert a beneficial influence on the welfare of the whole, even if nothing of formal nature was done in convention. The recounting of trials, difficulties and successes in the battle of life in indi-

vidual conversation, revives drooping spirits and inspires courage to put forth redoubled energy in pushing onward to success in spite of our handicap of deafness.

The President announced in order to save time and to facilitate the enrollment of members, he had appointed a committee several days previously to attend to that work. The committee was constituted as follows: Mr. F. P. Gibson, Chicago, Chairman; Mr. G. A. Christenson, Chicago; Mr. C. T. Sullivan, Chicago; Mr. A. O. Wilson, Texas; Mr. R. N. Parsons, Connecticut.

At this point, Mr. O. H. Regensburg, in behalf of the Pas-a-Pas Club, presented to the Association a handsome gavel and stand. Upon motion of Mr. Fox, of New York, a vote of thanks was unanimously tendered to the Pas-a-Pas Club for its generous gift.

Reports of officers were in order. Mr. R. P. McGregor, of Ohio, Chairman of the National Executive Committee, gave a brief report of the action of that body since the adjournment of the Third Convention, held at Washington, D. C., in 1889, as follows:

REPORT OF THE CHAIRMAN OF THE EXECUTIVE COMMITTEE.

It was decided at the last meeting of the Association, held in Washington, D. C., to hold the next meeting here in 1892.

Subsequently that date was changed by a letter vote of the Committee to the present date; and at the same time it was resolved to give the meeting an International character by inviting foreign delegates to participate therein.

As directed by the Constitution, I appointed a Local Committee, with Mr. G. T. Dougherty of this city as chairman.

This Committee, after looking over the ground, recommended that a World's Congress of the Deaf be held under the auspices of the World's Fair Auxilliary, in connection with other World's Congresses to be held during the Fair. To this the Executive Committee agreed and the Local Committee was appointed by the Auxilliary to represent it. How well it has carried out the plans of the Auxilliary and its own you can all attest.

Its subsequent movements in regard to the National Association were confined to arranging for this meeting here this evening.

The action of the Executive Committee in subordinating the Association Meeting, to the World's Congress of the Deaf, has been criticised, but I have no doubt that the results, as demonstrated here this week, amply justify it in its action.

Mr. Kerney, of Indiana, moved that the report be accepted with thanks to the Chairman. Passed unanimously

Mr. J. L. Smith, of Minnesota, submitted the following report as Secretary:

Mr. President, Ladies and Gentlemen of the Association :

The first and most important duty that devolved upon me, following the adjournment of the Third Convention, was the preparation of the Report of the Proceedings. The work having been accomplished, I was instructed by the Executive Committee to send the manuscript to Mr. E. A. Hodgeson, of the *Journal*, he having made the lowest bid for the printing. In due time I received from him, by express, 400 copies of the Report. Pursuant to instructions of the Committee, one copy of the Report was sent post paid, to every member of the Association. I also published a notice in the *Journal* to the effect that non-members could obtain copies of the Report by sending 15 cents to the Secretary. But one copy was sold. I have now on my hands fully 200 copies of the Report.

A detailed account of my expenditures for postage and express was sent to the Treasurer, and the amount was promptly remitted. He will doubtless refer to it in his report to you.

One other duty that devolved upon me was the writing of a letter to the directors of the American Asylum, Hartford, Connecticut, requesting them, in behalf of the National Association of the Deaf, to consider the propriety of changing the name of that Institution.

The letter may be found on page 62 of the Proceedings of the Third Convention. The reply was received too late for publication. I present it here, as it may be well to have it go on record.

AMERICAN ASYLUM FOR DEAF AND DUMB, }
HARTFORD, CONN., May 12, 1890. }

Mr. J. L. Smith, Secretary National Association of the Deaf, Faribault, Minn.

DEAR SIR:—Your letter of Sept. 5, 1889, addressed to the Board of Directors of the American Asylum for the Deaf and Dumb was presented to this Board at its next regular meeting. This meeting was held May 3, 1890, and the subject of the communication was duly considered. It was voted that the clerk be requested to reply to the Secretary of the National Association of the Deaf that the Board of Directors of the American Asylum do not think it expedient to change the time-honored name of the Institution.

Yours very truly,

ATWOOD COLLINS, Clerk,

This report is respectfully submitted, with the hope that it will meet with your approval.

J. L. SMITH, Secretary.

The report was unanimously accepted.

The Treasurer of the Association, Mr. B. R. Allabough of Pennsylvania, reported as follows :

Official Reports.

B. R. ALLABOUGH, TREASURER, IN ACCOUNT WITH NATIONAL ASSOCIATION
OF THE DEAF. 1889-1893.

Receipts.

To balance June 29, 1889.....	\$113 90
To membership fees, 3rd con- vention.....	2 00
To membership fees, 4th con- vention.....	2 50
To interest.....	7 50

Expenditures.

By local committee, 3d con-			
vention expenses.....	\$	2	73
By E. A. Hodgeson,			
viz., printing 400			
reports 3d conven-			
tion.....	\$45	00	
Illustrating same with			
Gallaudet statue.....	6	50	51 50
By J. L. Smith, ex-			
penses as Secreta-			
ry, viz.: postage.....	5	80	
Expressage on re-			
ports 3d conven-			
tion, from New			
York to Minnesota	5	80	
Wrapper on same.....	15		11 75
By balance July 20, 1893....	59	92	

\$125 90

\$125 90

Mr. Jones, of New York, moved that the report be approved. Passed unanimously.

The election of officers was next in order. Mr. W. G. Jones, of New York, moved that the president be authorized to appoint a committee on nominations consisting of five members. The motion was seconded by Mr. Regensburg.

Mr. McGregor suggested that to save time it would be better to nominate from the floor.

Mr. R. M. Ziegler, of Pennsylvania, dissented from this suggestion. He said it might result in there being several nominations for each office, which would necessitate repeated voting and a waste of time.

Mr. Regensburg moved to amend Mr. Jones' motion to the effect that the two committees be appointed to prepare different tickets. Mr. Englehardt, of Wisconsin, seconded Mr. Regensburg. Subsequently, however, Mr. Regensburg withdrew his motion.

Vote was then taken on the original motion of Mr. Jones, and it passed. President George then announced the committee as follows: W. G. Jones, of New York, chairman; J. W. Michaels,

of Virginia; C. D. Seaton, of Illinois; E. W. Frisbee, of Massachusetts; A. Berg, of Indiana.

The committee retired to deliberate.

The president read the following letter from T. A. Froehlich, of New York, with the accompanying final report of the committee on the Gallaudet memorial:

125 EAST 86TH ST., NEW YORK, July 18, 1893.
Mr. Dudley W. George, President National Association of the Deaf.

MY DEAR SIR:—Very much to my regret, uncontrollable circumstances prevent me from being with you at the Fourth Convention of the National Association of the Deaf. I had planned all arrangements, fully expecting to attend.

It had been my good fortune to participate in all previous conventions, and I revert to them with much pleasure and gratification. I resign myself, though I fear not very gracefully, to my enforced absence.

I therefore send the accompanying report.

Please convey to the members my best wishes for an enjoyable and profitable session.

Yours very truly,

THEO. A. FROELICH.

REPORT ON GALLAUDET CENTENNIAL MEMORIAL FUND.

To the President and Members of the National Association of the Deaf:

As the last convention of the Association held at Washington, D. C., the chairman and treasurer of the Gallaudet Memorial Committee were requested to take entire charge of the matter until all the arrangements in reference to it were completed.

As per promise to you in our last report we have publicly made through the deaf-mute press a full and clear statement of the disposition of the funds, the treasurer's final itemized report of receipts and disbursements being as follows:

Total receipts.....	\$12,447.77
Total disbursements.....	11,968.23

It will be seen from this that a balance of \$479.54 of the total amount to the credit of the funds remained over and above all expenses connected with the memorial.

Since the public evinced an earnest desire to share in raising the statue, we felt it due the subscribers to devote their contributions to the purpose for which they were subscribed; we therefore decided to deliver the balance to the authorities of the Columbia Institution (to whom the statue has been presented) under an agreement with them that the income from the balance shall be used to protect and preserve and keep this monument in perfect condition.

The members of the Board of Directors of the Columbia Institution, upon hearing of this action of your committee, generously gave from their pockets enough to make the sum an even five hundred dollars. The handsome balance will, in the course of time, amount to a large sum, should it not be necessary to make large inroads upon the principal. Should there be at any time more

than enough to properly care for the statue and its appurtenances, works of art will be purchased with the money. These works will adorn the College buildings of grounds and will be inscribed as coming from this fund. Thus all money subscribed thereto, except such as was used for the memorial in whatever connection, will forever be devoted to the purpose for which it was subscribed, always testifying in some shape to the love and gratitude of the deaf for Thomas Hopkins Gallaudet.

We here take the opportunity to acknowledge with sincere thanks the generous contributions and untiring labors of the deaf and their friends in the collection of funds.

It is with great pleasure and pardonable pride we congratulate our colleagues upon the faithful and self-sacrificing manner in which they performed the many onerous duties devolving upon them. We all tried to do our duty, to do our work not unworthily of the trust placed in us, nor of the great subject honored. We sought also to erect a memorial worthy of the culture and art of the epoch in which we live, a memorial that shall be a likeness of our great benefactor for all future generations to look upon, to know and to love. All these considerations involved responsibilities.

The work was done by an experienced artist of the first rank, and commands the admiration of all persons of taste and judgment.

We retire to-day with the pleasantest recollections of our associations with comrades and co-workers throughout the country, grateful for the satisfactory result of their unselfish labors, convinced that the memorial is a credit to all concerned.

Respectfully submitted,

THEO. A. FROELICH, Chairman.

The report was accepted with the thanks of the Association to the committee.

Rev. A. W. Mann, having asked and obtained permission of the President, made announcement of the religious services for the deaf that were to be held in Chicago the following Sunday.

Mr. Fox, of New York, brought before the association the subject of the attitude taken by the United States Civil Service in relation to deaf applicants for positions. He said that intelligent and capable deaf persons go before the Civil Service Board, pass the required examinations, and are then rejected solely on account of their deafness. The deaf as citizens of the United States have a right to recognition. He submitted to the association the following preamble and resolutions:

WHEREAS, The rules controlling admission to the Civil Service of the General Government make unfair discriminations against the deaf and deprive them of their rights as citizens; and

WHEREAS, Other things being equal, deafness does not incapacitate them

from performing such service as requires merely manual dexterity and visual quickness; therefore be it

Resolved, That the matter of this discrimination be brought to the attention of the Commissioners of the Civil Service, and they be requested to amend the rules disqualifying the deaf from service under the National Government.

In support of the above, Mr. Fox added that an eminent lawyer, a warm friend of the deaf, the late Hon. Erastus Brooks, had advised the deaf to assert their rights.

Mr. Kerney, of Indiana, suggested that we all write letters to our congressmen, asking for justice in the matter.

Mr. Ziegler, of Pennsylvania, recommended that when a deaf person's name was to be sent in, along with others, as a candidate for appointment, he should secure the aid of some friend who had influence to back him. This was a course often pursued by others.

Mr. A. R. Spear, of North Dakota, who had been in the civil service for years, expressed a doubt whether matters were as Mr. Fox stated. He did not think the service was closed to the deaf, and believed that the association should be well assured of the facts before it took action.

Mr. Fox replied to this, that whatever may have been the state of affairs formerly, it was now as he had stated, through a new ruling.

Mr. McGregor, of Ohio, gave his testimony in support of Mr. Fox to the effect that a friend of his in Cincinnati was rejected by the Civil Service Board because he was unable to stand the dictation test.

Mr. Smith, of Minnesota, here interposed, saying that the committee on nominations was ready to report, and he moved that Mr. Fox's resolution be laid upon the table, pending the election of officers. Passed.

Chairman Jones, of the committee on nominations, submitted the following report:

For President—Thomas Francis Fox, New York.

For First Vice President—George T. Dougherty, Illinois.

For Second Vice President—Robert M. Ziegler, Pennsylvania.

For Third Vice President—Sidney J. Vail, Indiana.

For Fourth Vice President—Lewis A. Palmer, Tennessee.

For Secretary—Henry C. White, Massachusetts.

For Treasurer—James C. Balis, Ontario, Canada.

Mr. Gibson, of Illinois, moved that the report be accepted

unanimously. Mr. White desired to be excused from candidacy as secretary, but yielding to pressure, consented to let his name stand.

Mr. Spear, of North Dakota, said that he was a new member, and consequently hesitated to express himself in opposition, but it seemed to him that the west was not sufficiently represented on the ticket. All the candidates came from east of the Mississippi.

Mr. Smith, of Minnesota, said that he was a westerner, but more of an American. In this case he recognized "no north, no south, no east, no west." Not long ago there was an attempt to divide our country into a north and a south. It failed. He did not want to see now, in our association, a disposition to arouse a sectional feeling between the east and the west. He was in favor of the ticket as it stood.

Mr. Spear insisted that there were plenty of good men in the west. It was not to him a question of American citizenship, but of fair and square dealing.

Mr. Fox said that all were or should be Americans before anything else. It was a question of Americanship rather than partisanship, and he was sorry to see any evidence of sectional feeling. He had not sought the nomination, and rather than to give rise to further dispute he was willing to have his name withdrawn in favor of a westerner. He had been a member of the association and in attendance at every convention since its inception, and never before witnessed the raising of an eastern or western qualification in the association, and hoped it would be the last time such a point was raised.

President George remarked that the national committee would equalize representation quite thoroughly, so that every state and section would have an equal influence.

Mr. Gibson here called for the previous question. His motion being put to vote, was carried unanimously, and the ticket as reported was declared elected.

Mr. Veditz, of Colorado, and Mr. Spear, of North Dakota, were appointed a committee to escort the newly elected president to the chair.

Mr. Pach, of Pennsylvania, moved a vote of thanks to the retiring president. Passed by acclamation.

Mr. Thomas F. Fox, of New York, the President of the National

Association for the next three years, made a brief speech upon assuming his duties. He thanked the members for the honor they had conferred upon him, and expressed his purpose to labor with all zeal to further the interests of the association and of the deaf.

Others of the newly elected officers were invited to return acknowledgments, which they did amid much applause.

At this point Mr. H. C. White, the talented Bostonian, took up the duties of secretary, and the undersigned yielded up to him the official quill with all the honors pertaining thereto.

J. L. SMITH,
Secretary.

MR. WHITE'S REPORT.

Upon the organization of the new board of officers, the business of the convention was resumed. Mr. R. N. Ziegler, of Pennsylvania, moved that Mr. Fox's resolutions on the matter of civil service discriminations, previously laid on the table, be taken up and accepted, Passed.

Mr. Olaf Hanson, of Minnesota, submitted a set of resolutions requesting schools for the deaf to eliminate the obnoxious term "asylum" from their official title.

WHEREAS, The application of the term "asylum" to schools for the deaf is incorrect and misleading; and,

WHEREAS, Webster, Worcester, the Century Dictionary, and other works of reference thus incorrectly apply the term; therefore be it,

Resolved, By the National Association of the Deaf in convention assembled at Chicago, that the publishers of said dictionaries and works of reference be requested to omit or correct this erroneous application as soon as practicable; and,

Resolved, That schools for the deaf still using this term in their official titles be requested to substitute therefor a more appropriate designation; and,

Resolved, That the Executive Committee of this association be instructed to communicate these resolutions to the parties concerned, and adopt such measures as may in their judgment tend to promote the end desired.

Passed without dissenting votes.

Mr. R. M. Ziegler, of Pennsylvania, moved that Prof. McGregor's interesting paper on the "Employment of Deaf Teachers," as read at the Congress of the Deaf, be printed and distributed at the expense of the National Association. Seconded by Rev. Mr. Cloud, of Missouri. Passed by unanimous vote. (See Mr. Ziegler's written motion.)

Resolved, That Prof. R. P. McGregor's paper on "The Deaf as Teach-

ers," read before the International Congress of the Deaf, July 20th, 1893, be published in pamphlet form, and at the expense of the National Association of the Deaf, and the secretary of the said Association be instructed to send one copy to the principal and superintendent of every institution for the education of the deaf, and also to every member of the board of directors or trustees of the said institution.

Mr. Kerney, of Indiana, moved that M. Plessis' statue of the Abbe De L'Epee be presented to the National Deaf Mute College at Washington, D. C. Promptly seconded by Mr. McGregor, of Ohio.

Mr. Gallaher, of Chicago, argued strongly in favor of allowing the bust to remain Chicago in association with other priceless treasures of art at the Memorial Art Palace.

Mr. Dougherty, of Illinois, supported these views, stating that Kendall Green had two busts and many other memorials of our friends and benefactors, that it would be impossible to get the bust out of bond at the customs office except as a gift to the City of Chicago, and that M. Plessis was willing his work of art should go to the city.

Mr. Hodgeson, of New York, stated as a matter of objection, that Chicago was not known as a place having any associations or traditions in the education of the deaf, and that this solitary memorial would be lost in the vast collection in the Art Memorial Palace.

Mr. D. W. George, of Illinois, replied that the Memorial Palace was intended to be permanent, and that whatever was put in exhibit at the World's Fair should be donated to the City of Chicago as a matter of courtesy.

Mr. Kerney, of Indiana, says, "Washington is a National City in its importance to the Nation, in its vast resources and unbounded future possibilities." [Laughter and applause.]

Mr. P. S. Englehardt, of Wisconsin, here calls for the previous question. The motion was put to a vote and failed to pass.

After the vote was announced, M. Plessis arose to say that he would be glad to donate the bust to the National College at Washington.

Mr. Emanuel Souweine, of New York, moved that a committee of five be appointed by the President to confer with the sculptor. Seconded by Mr. Schary, of Ohio, who suggests that

the bust should be kept in place until the committee acts upon the matter.

Rev. Mr. Koehler moves that the question be left to the Congress on the ground that it was a matter which concerned that body exclusively. This view of the matter was concurred in, and the disposal of the bust was left entirely to the Congress of the Deaf.

The report of Messrs. Froehlich and Draper on the Gallaudet Memorial Statue (herewith appended) was read. Accepted on motion of Mr. Allabough, of Pennsylvania.

Mr. Gibson, Chairman of Committee on Enrollment, reported to the Convention. Report appended herewith:

MEMBERS OF THE FOURTH NATIONAL ASSOCIATION OF THE DEAF.

- | | |
|---|---|
| Axling, P. L., Sioux Falls, S. D. | Kinsley, Miss Ida B., Indianapolis, Ind. |
| Angle, Chas. H., South Superior, Wis. | Koehler, Rev. J. M., Philadelphia, Pa. |
| Aronson, Miss Bertha, Chicago. | Kessler, C. W., Pullman, Ill. |
| Abrams, Geo., Boston, Mass. | Kestner, Max, Denver, Colo. |
| Allabough, B. R., Edgewood Park, Pa. | Kerr, M. H., St. Louis, Mo. |
| Anderson, Parry, Indianapolis, Ind. | Kerr, Mrs. M. H., St. Louis, Mo. |
| Buxton, Albert C., Crisfield, Md. | Lynch, Thos, Rockford, Ill. |
| Boylan, W. H. H., Ann Arbor, Mich. | Lieb, John S., Columbus, O. |
| Black, Miss Dora D., Morgan Park, Ill. | Lieb, Jos. W., Columbus, O. |
| Bowes, E. N., Austin, Ill. | Lange, Paul, Evanston, Ill. |
| Bixler, Jos. B., Elkhart, Ind. | Lietner, Frank A. Baltimore, Md. |
| Barrett, J. W., Council Bluffs, Ia. | Locke, Miss Edna B., Covington, Ky. |
| Bierce, Miss Mary C., Kenwood, Chicago. | Lupien, F. P., Watseka, Ill. |
| Buchan, C. L., Englewood, Chicago. | Larson, Lars M., Santa Fe, N. M. |
| Buchan, Mrs., Englewood, Chicago. | Loose, Miss Margaret, Mishawaka, Ind. |
| Barnum, W. O., Knoxville, Tenn. | Little, Miss Lou, Mt. Airy, Philadelphia, Pa. |
| Balis, J. C., Belleville, Ontario, Can. | Luttrell, Miss Cynthia, Wichita, Ks. |
| Balis, Mrs., Belleville, Ontario, Can. | Long, J. S., Delavan, Wis. |
| Barrick, John, Cincinnati, O. | Long, Mrs. J. S., Delevan, Wis. |
| Barry, Miss Annie B., Baltimore, Md. | Loew, Jacques, Chicago. |
| Bacheberle, Louis J., Cincinnati, O. | Lowman, Miss A. M., Leitersburg, Md. |
| Burrell, Miss Emma, Columbus, O. | Lefi, E. H., Chicago. |
| Biggam, Miss Edith, Columbus, O. | Long, R. L. H., Chicago. |
| Bartlett, Miss Emma, Mannington, W. Va. | Le Clercq, New York City. |
| Blood, Irwin, Chicago. | Lewis, H. S., Waterbury, Conn. |
| Blood, Mrs. Irwin, Chicago. | Lung, John B., Haverhill, Mass. |
| Babbitt, Harry E., Boston, Mass. | Livingstone, R. D., Bridgeport, Conn. |
| Bixler, Mrs. E. H., Elkhart, Ind. | Meyer, C., Cleveland, O. |
| | Meyer, Mrs., Cleveland, O. |

- Bierlien, Alfred A., Cincinnati, O.
 Bierlien, Mrs. Lucie C., Cincinnati, O.
 Bacheberle, Louise K., Cincinnati, O.
 Boos, August, Cincinnati, O.
 Boos, John H., Cincinnati, O.
 Back, Edward, Cincinnati, O.
 Berghorn, Louis, Ft. Wayne, Ind.
 Baxter, Miss Amelia, Jeffersonville, Ind.
 Cartwright, Clara, Olathe, Ks.
 Campbell, John E., St. Louis, Mo.
 Coughlin, Jas. W., Chicago.
 Camerush, Miss T., La Salle, Ill.
 Corey, Clarence A., Chicago.
 Crossman, Frank S., Springfield, Mass.
 Colby, C. C., Chicago.
 Colby, Mrs. C. C., Chicago.
 Charles, C. W., Columbus, O.
 Coleman, T. H., Cedar Springs, S. C.
 Conway, Jas. G., Erie, Pa.
 Cartter, Mrs. G., Chicago.
 Cotton, John R., Chicago.
 Chapman, Henry A., Salem, Mass.
 Carroll, E. R., Cleveland, O.
 Codman, C. C., Chicago.
 Chagnon, Miss Mamie, Chicago.
 Cleary E. P., Cincinnati, Ohio.
 Comp, Mrs. Chas., Omaha, Neb.
 Carroll, J. F., Chicago.
 Cloud, Rev. J. H., St. Louis, Mo.
 Dunham, N. C., Jefferson, Ind.
 Demarais, Chas., W. Superior, Wis.
 Demarais, Mrs. C., W. Superior, Wis.
 Dundon, Miss Nellie, Columbus, O.
 Dundon, Mrs. M. L., Pleasant Ridge, Ohio.
 Dougherty, G. T., Chicago.
 Des-Rocker, Edward, Chicago.
 Edwards, W. D., Indianapolis, Ind.
 Erbe, Herman, Waterbury, Conn.
 Engelhardt, P. S., Milwaukee, Wis.
 Engelhardt, Mrs. Milwaukee, Wis.
 Erd, Robert, Waterloo, Iowa.
 Elsey, Elmer, Columbus, O.
 Eden, Miss Lavinia, Jacksonville, Ill.
 Fankhauser, Wm., Elkhart, Ill.
 Miller, Louis, Fosters, O.
 Mulcahy, E., Salem, Mass.
 Michaels, J. W., Goshen, Va.
 Merrill, Ashbel N., Macon, Ill.
 Meade, James, Town of Lake, Chicago.
 Mills, Mrs. J. A., LuVerne, Minn.
 Mann, Rev. A. W., Cleveland, O.
 Mason, A. W., Toronto, Canada.
 Mayer, Miss Bettie, Evansville, Ill.
 Moses, Miss Maude, Chicago.
 McGinness, Thos., Columbus, O.
 McCook, Matt., Dubuque Iowa.
 McMaster, David, Chillicothe, O.
 McPeck, Miss Ella, Columbus, O.
 McNeeley, Miss Elizabeth, Newport, Ky.
 McFarland, Jane, Elgin, Ill.
 McGregor, R. P., Columbus, O.
 McGregor, Mrs. R. P., Columbus, O.
 McGinnity, Stephen, Denver, Colo.
 McMaster, H. H. B., Pittsburg, Pa.
 McIntire, Dan V., Crawfordsville, Ind.
 Neal, W. E., Evanston, Ill.
 Norrish, Willie, Springfield, O.
 Neel, David S., Macon, Ill.
 Neumayer, Wm., Aurora, Ill.
 Oppenheimer, Ben, Trenton, Tenn.
 O'Connor, Miss Bessie, Maplewood, Ill.
 Orr, Miss Eva, Amboy, Ill.
 Oxley, Wiltshire, W. Pullman, Ill.
 Ochs, William, Faribault, Minn.
 Pyle, Edwin, Ft. Madison, Ia.
 Priestly, John W., New Albany, Ind.
 Philpot, Frank E., Ravenna, O.
 Patterson, Miss Nora B., Columbus, O.
 Perrette, Eleanore, Jeffersonville, Ind.
 Phillips, Hiram, Delavan, Wis.
 Phillips, Mrs. Hiram, Delavan, Wis.
 Peek, Miss Mary E., Chicago, Ill.
 Pach, A. L., Easton, Pa.
 Parsons, R. Newton, Hazzardville, Conn.
 Palmer, L. Arthur, Nashville, Tenn.
 Post, Barbara, Chicago.
 Pershing, J. Ernst, Springfield, O.

- Frisbee, Edwin W., Everett, Mass.
Ferguson, Miss Lizzie, Chicago,
Freeman, S. M., Cave Springs, Ga.
Friday, Frank I., Kensington, Ill.
Friday, Mrs. Kensington, Ill.
Fowler, Miss Maggie, Cleveland, O.
Froelich, Theo. A., New York City.
Frank, Ben., Chicago.
Fox, T. F., New York City,
Fraser, George, Fernwood, Ill.
Fravel, Miss Annie, St. Louis, Mo.
Flagg, Miss Belle C., Boston, Mass.
Fowles, Miss Mary, Columbus, O.
George, D. W., Jacksonville, Ill.
Gordon, J. S., Chicago.
Gotthainer, J., Chicago.
Gotthainer, Mrs., Chicago.
Gibney, Wm., Chicago.
Goldman, Jos., Middletown, O.
Gibson, F. P., Chicago.
Glass, F., St. Charles, Ill.
Gallaher, J. E., Chicago.
Garton, Miss Cora H., Oriskany Falls,
N. Y.
Goodwin, Jas., Baton Rouge, La.
Greener, A. B., Columbus, O.
Hanna, H. M., Springfield, Ill.
Holycross, E. I., Chicago.
Howard, S. H., Chicago.
Huff, Mrs. Louis P., Kansas City, Mo.
Hicks, Wm., Jacksonville, Ill.
Hasenstab, P. J., Chicago.
Hesse, Frank, Indianapolis, Ind.
Hesse, Mrs., Indianapolis, Ind.
Halloway, F. C., Council Bluffs, Ia.
Hathaway, H. A. Elgin, Ill.
Hathaway, Mrs. H. A., Elgin, Ill.
Heyman, Moses, New York City.
Hines, W. W., Columbus, O.
Hagerty, Thomas, Delevan, Wis.
Hall, Ernest W., Moreland, Ill.
Holmes, Ed. P., Chicago.
Hanson, Olof, Minneapolis, Minn.
Hartung, Fred, Chicago.
Hyman, F. R., Chicago.
Hodgson, E. A., New York City.
Rogers, Miss Annie M., Edgewood
Park, Pa.
Reed, Harry, Mevasha, Wis.
Rogers, Thos. J., Gates City, Ill.
Ritchie, Thomas, Chicago.
Ross, H. C., Chicago.
Robbins, A. H. Jr., Chicago.
Regensburg, O. H., Chicago.
Robinson, Warren, Delavan Wis.
Root, Geo. E., Kansas City, Mo.
Reed, Chas., Mevasha, Wis.
Rose, Theo. S., New York City.
Rowe, Samuel, New Gloucester, Me.
Rothert, Waldo H., Council Bluffs, Ia.
Stout, Milton E., N. Evanston, Ill.
Stout, Mrs. Milton E., N. Evanston, Ill.
Steaton, C. D., Golden, Ill.
Smith, J. L., Faribault, Minn.
Schory, A. H., Columbus, O.
Swift, Harry, Indianapolis, Ind.
Shields, Mrs. J. J., Englewood, Ill.
Strening, Miss L. A., Chicago.
Schaub, W. H., St. Louis, Mo.
Smith, Russell, Omaha, Neb.
Standacher, E., Dubuque, Ia.
Smith, Harry, Green Bay, Wis.
Souweine E., New York City.
Steinweinder, C. E. Indianapolis, Ind.
Snyder, Miss Renia, Chicago Lawn, Ill.
Smith, H. Ward, Albion, N. Y.
Syle, Mrs. H. W., Germantown, Phil-
adelphia, Pa.
Sonneborn, Joseph, Chicago, Ill.
Sonneborn, Morton, Chicago, Ill.
Spear, A. R., Devil's Lake, N. D.
Scott, Robert, Chicago.
Scott, Mrs. Robert, Chicago.
Schuttler, C. J., Chicago.
Schoenenberger, Miss T. W., Ann Ar-
bor, Mich.
Tregarden, G. M., Edgewood Park, Pa.
Towner, C. C., S. Brooklyn, O.
Tracy, H. L., Baton Rouge, La.
Towne, E. O., Pekin, Ill.
Thornberry, W. M., Austin, Tex.
Vail, S. J., Indianapolis, Ind.

Hyman, G. S. Chicago.	Veditz, G. W., Colorado Springs, Colo.
Hart, H. R., Chicago.	Wood, Alfred F., Talladega, Ala.
Hunter, Mrs. E. D., Chicago.	White, W. E., Nashua, N. H.
Hine, E. H., Waterbury, Conn.	Wolff, Chas., St. Louis, Mo.
Heyman, Mrs. Moses, New York City.	White, Harry C., Boston, Mass.
Jack, Miss Ida L., Logansport, Ind.	Welch, Chas. I., Port Royal, Pa.
Jackson, Chas., Indianapolis, Ind.	Wolpert, D. N., Denver, Colo.
Jones, W. G., New York City.	Woodrow, Jas., McLean, Ill.
Jones, Miss Nettie, Columbus, O.	Wilson, A. O., Corsicana, Tex.
Jackson, B. F., Rockford, Ill.	White, Miss, Emma, Chicago.
Johnson, David E., Faribault, Minn.	Woolley, Jas. M., Pleasant Ridge, O.
Kaufman, Fred, Chicago.	Woolley, John, F., Connellsville, Ind.
Keine, Wm., Omaha, Neb.	West, Jesse A., Springfield, O.
Keefe, J. T., Bellows Falls, Vt.	West, Mrs. Jesse A., Springfield, O.
Knollman, Frank, Cincinnati, O.	Wray, Miss G., Englewood, Chicago.
Kinney, Geo. D., Brooklyn, N. Y.	Wayman, Miss Bessie, Wheeling, W. Va.
Klagge, F. E., St. Paul, Minn.	Ziegler, Robert M., Mt. Airy, Philadelphia, Pa.
Kennedy, Miss Annie, Farmer City, Ill.	Zorn, Wm. H., Columbus, O.
Kerney, Chas., Indianapolis, Ind.	
Kerney, Mrs. Chas., Indianapolis, Ind.	

Mr. Dougherty causes a break in the programme by presenting a large handsome copy of the Pas-a-Pas Club in group, with the compliments of the Club, to the French and Irish Delagates, to the Gallaudet Society of Boston, the Union League of New York, the Fanwood Quad Club of New York, the St. Louis Deaf Mute Club, and the All Saints Club of Philadelphia.

Mr. William E. White, of New Hampshire, presents to the Association a copy of the "Eulogy on the Life and Deeds of Thomas Brown; the pioneer of New England and a leading light in his day and generation." Accepted with thanks.

The Fourth National Convention now draws to a close.

Mr. Allabough moves resolutions of thanks to the energetic and successful Local Committee of Arrangements for their valuable services as follows:

Resolved, That the thanks of the Association are extended to the Local Committee for their services in making arrangements for this Convention.

Passed, amid wild enthusiasm.

Mr. Souwenie, of New York, moves that the foreign delegates present be made perpetual members of the Association in recognition of their important services at the Congress. Passed unanimously.

On motion of Rev. Mr. Koehler, the Convention was adjourned, and the gavel fell. The curtain fell upon the most important scene in the life of the National Association for years.

HENRY C. WHITE, N. D. M. A., Secretary.

CONSTITUTION AND BY-LAWS.

PREAMBLE.

For mutual assistance and encouragement in bettering their standing in society at large, and for the enjoyment of social pleasure attendant upon the periodical reunion of a widely scattered class of people, the undersigned deaf citizens of the United States agree to form themselves into a national association.

CONSTITUTION.

ARTICLE I.—NAME.

This Association shall be called the "National Association of the Deaf."

ARTICLE II.—MEMBERSHIP.

Any deaf citizen of the United States may become a member of this Association upon the payment of the initiation fee.

ARTICLE III.—OFFICERS.

SECTION 1. The officers of this Association shall consist of a President, four Vice Presidents, a Secretary, a Treasurer, and a National Executive Committee.

ELECTION OF OFFICERS.

§ 2. The officers of the Association shall be elected by a majority vote of all the duly qualified members voting at the permanent organization of each national convention of the Association.

THE COMPOSITION OF THE NATIONAL EXECUTIVE COMMITTEE.

§ 3. The National Executive Committee shall consist of one member from each State and Territory represented upon the roll of membership of this Association, one of whom shall be Chairman and the President of the Association as *ex-officio* member.

THE APPOINTMENT OF THE NATIONAL EXECUTIVE COMMITTEE.

§ 4. The President elected at each national convention of the Association shall have power to appoint the members of the National Executive Committee and to designate the Chairman thereof.

DUTIES OF THE PRESIDENT.

§ 5. It shall be the duty of the President of this Association to preside at its meetings in national convention.

DUTIES OF THE VICE PRESIDENT.

§ 6. The Vice President shall fill the office of the President when the latter is unable to discharge the duties of his office.

DUTIES OF THE SECRETARY.

§ 7. The Secretary shall record the minutes of all meetings of the Association. He shall keep a list of the members of the Association, giving the full

name, together with the post-office address. He shall have charge of all documents, etc., belonging to the Association, except those of the Treasurer.

DUTIES OF THE TREASURER.

§ 8. The Treasurer shall receive all moneys belonging to the Association, keep an account of all receipts and expenditures, and shall make a report of the state of the finances of the Association whenever called upon to do so by the Association. He shall preserve all vouchers.

POWERS OF THE NATIONAL EXECUTIVE COMMITTEE,

§ 9. The National Executive Committee shall have general conduct of the affairs of the Association from the final adjournment of one national convention to the organization of the next one. It shall aim to carry out the expressed will of the Association as far as circumstances may render it wise or allowable. It shall have power to appropriate any available funds of the Association for purposes tending to promote its welfare.

ARTICLE IV.—NATIONAL CONVENTIONS.

SECTION 1. This Association shall meet in National Convention in three years after the adjournment of each convention, unless unfavorable circumstances should call for postponement.

§ 2. The month, day and place of holding each succeeding National Convention shall be decided upon by the National Executive Committee.

ARTICLE V.—AMENDMENTS TO THE CONSTITUTION.

A motion to amend the Constitution or By-Laws of this Association must be submitted in writing to the President, and be published by him in the leading newspapers for the deaf for at least thirty days before the meeting of the Association in National Convention, and then such amendment shall require a two-thirds vote, a quorum voting, for its adoption.

BY-LAWS.

ARTICLE I.—MEMBERS.

THE INITIATION FEE.

SECTION 1. The initiation fee of this Association shall be one dollar for gentlemen and fifty cents for ladies.

QUALIFICATION OF VOTERS.

§ 2. No person shall vote on the permanent organization of the convention of the Association, or thereafter, who has not first paid the initiation fee.

TERMS OF MEMBERSHIP.

§ 3. The term of membership of each member expires during the preliminary organization of each convention, and must be renewed by the payment of the initiation fee to the Enrollment Committee.

PERSONS NOT PRESENT AT CONVENTIONS MAY BECOME MEMBERS.

§ 4. Any deaf person not present at any convention of the Association, may be enrolled as a member by forwarding the initiation fee. Any deaf person may, at any time after the adjournment of a convention, be enrolled as a member by the payment of the initiation fee to the Treasurer of the Association, but the term of such membership shall expire during the preliminary organization of the next following National Convention.

PRIVILEGES OF MEMBERS.

§ 5. No person shall be entitled to take part in the permanent organization of the convention, to offer any motion or resolution, to read any paper, to discuss any motion, resolution or paper, to address the convention on any subject, or to hold any office, who has not first paid the initiation fee, but non-members may be invited to speak by special courtesy of the Association.

ARTICLE II.—RULES OF ORDER.

The proceedings of the convention of this Association shall be governed by ordinary parliamentary practice, and in case of dispute on any question of parliamentary practice, "Roberts' Rules of Order" shall be regarded as authority on all such points.

ARTICLE III.—CALLING THE CONVENTION TO ORDER.

The President of the Association shall open the proceedings of each National Convention by calling the meeting to order and reading the official call. in the absence of the President, this duty shall devolve upon the first, second, third and fourth Vice Presidents, in succession.

ARTICLE IV.—THE LOCAL COMMITTEE.

At least three months before the time for holding each National Convention, the Chairman of the Executive Committee shall appoint a local committee, not necessarily members of the Association, residing in the city where the convention is to be held, and this local committee shall make the best possible arrangements for the reception and entertainment of the members of the Association.

THIRD DAY.

SATURDAY, July 22, 1893.

At 9 o'clock a. m. President Dougherty called the Congress to order, and introduced Rev. P. J. Hasenstab, of Jacksonville, Ill., who made the opening prayer.

The President: We now come to the concluding work of the Congress, and we shall proceed with the programme without any unnecessary delay. The opening topic of discussion is "Oralism from the Standpoint of Practical Experience." I shall ask M. Genis, of France, to take the chair.

The Chair: The first paper on the programme is from M. Chambellan, of Paris. It will be read by M. Despeeriers.

ORALISM IN FRANCE.

BY VICTOR CHAMBELLAN, PARIS.

(Translated by Mr. J. L. Smith.)

I have been requested to send to the Congress at Chicago a brief discourse concerning the pure oral method from a practical point of view. I do not know how to accede to this request better than by reproducing some passages from my pamphlets.

Since 1878 there have been held International Congresses of teachers for the betterment of the condition of deaf mutes. Many questions have been discussed at them. Especially have they concerned themselves with the method which is fitted for the instruction of these unfortunates. After long debates, they have condemned the sign-language and proclaimed for instruction by means of speech, which I regard as unfavorable to the moral and intellectual development of the deaf mute.

It should be stated that the method which they propose is not new; like other systems it has already been tried; they undo and do over again what has been attempted many times.

The education of deaf mutes dates one hundred and twenty-six years since the time when the Abbe de l'Epee engaged in it, and three centuries since the death of Pedro Ponce. How is it that we still advance gropingly? Should we be led astray? Have we not profited by the lessons of experience?

However it may be, we do not want the deaf mute reduced to the condition of an automaton; we want him to reason, to understand what he reads, what he says, what is said to him; to know how to manage his affairs, to have a con-

sciousness of his duties and his rights. And this progress, let us not forget, can only be obtained if we have the wisdom not to extinguish the beacon-fire which the Abbe de l'Epee lighted in his school by introducing there the language of signs—that language which Nature, in her solicitude, has given in compensation to the deaf mute from birth—the language to which has likewise recourse the traveler in a foreign land, not knowing one word of the idiom of the country.

To make all deaf mutes talk is a superfluous undertaking. It is important not to confound accidental deafness and congenital deafness. Those individuals who, in their childhood, could hear and who were taught to speak letters and syllables, if they have preserved the activity of their intelligence, acquire facility by means of an able drill of the vocal organs and learn to speak with sufficient distinctness. As for those deaf from birth, notwithstanding the efforts of the most accomplished teacher, they are always at the beginning; they succeed in pronouncing a hundred separate words, more or less, without the power to combine them by means of other words in such a manner as to form a sentence. Moreover, their pronunciation is guttural, nasal, and very disagreeable to those who hear the children and who do not succeed in understanding them without giving the closest attention. All this testifies that it is impossible for the deaf of that category to make use with profit of spoken language.

Let us examine by what means the pure oral method, which is wrongly called new, has succeeded in gaining a certain prestige. There have been presented to the public, in exhibitions, some deaf mutes, carefully selected, talking well enough and appearing to read from the lips. The persons who wish to gain public favor for this method, have renewed these exhibitions with variations, seeking to create for it thereby a current of favorable opinion.

We know that the public grows enthusiastic over generous projects; it said to itself that a method of instruction that did away with mutes; that placed them in a condition to converse with their fellow citizens as if they could hear and speak, was a noble work, and merited the support of the whole government.

Thenceforth the current of opinion desired was obtained; it went on increasing, little by little, so successfully that this pure oral method has become the official method.

At present, in solemn ceremonies, there are shown pupils who talk passably well, and the public believes that all the others arrive at the same result. Alas! there is nothing in it. Out of fifteen young people, for example, three or four at most learn to talk in a manner sufficiently satisfactory. It is still necessary that they should be exceptionally endowed, or, as I have said, that they should have heard formerly. No one can understand the other, and good care is taken that they shall not be seen. In the schools the teachers, in order to communicate with their better pupils, make, in pronouncing the words, very distinct, very emphatic movements of the lips. But upon their departure from the institution, when the young deaf mutes find themselves in contact with their fellow citizens, can they take part in speech? Can they, by this means, exchange their thoughts and grasp those of others? I do not hesitate to say very few can do it.

In order to understand a deaf person talking it is necessary to be accustomed to his manner of pronunciation, which varies with individuals, to the tone of his voice, which presents as much diversity as there are individuals—in a word, to be already acquainted with him.

In turn, one wishes to reply to the deaf. To this end it will be necessary to have recourse to the movements of the lips so exaggerated, of which I recently spoke, that everybody can make, but everybody does not know how to make well, lacking which the deaf person will not divine what is said to him.

I challenge any one to show me, on an average, one deaf mute out of five, or even one out of ten, taking part in a connected conversation with strangers or even with acquaintances.

What signifies a method that is to benefit so few persons? By that alone it is condemned. It develops the intelligence some one objects, better than the sign language. This is a pronounced error. The deaf mute comprehends only by means of signs the principal abstract ideas, and there are as many, if not more, abstract ideas as concrete. What kind of instruction is it that is limited exclusively to concrete ideas? It is not even half instruction; it is nothing. And, then, how can moral ideas be made to enter the head of the deaf mute?

It has been said that some talking deaf teachers made no use of the language of signs; that they taught only by means of speech. That is truly incredible. How, in effect, could those who never heard direct the pronunciation of their pupils and know whether it was intelligent and tolerable?

I have had occasion to question some deaf mutes taught according to the new method. They were much less instructed than those trained in the old way. One has also seen some of them who, moving their lips and tongue, believed themselves speaking, in the acceptance of the word, and did not speak at all.

Certain families cannot endure the hoarse, sometimes sepulchral, voices of their young relatives sent forth from the schools; they oblige them to have recourse to the pencil and the manual alphabet. We must not lose sight of the fact that these pensioners of speech have difficulty in finding situations. Managers and foremen prefer to them the deaf mutes expressing themselves well enough by means of writing and signs.

In a decisive address by a speaking professor of the National Institution for Deaf Mutes, at Paris, at the distribution of the prizes of 1887, we read:

"The truth is that the speech of the greater part of my pupils only distantly recalls that of their hearing brothers; the truth is, that in spite of our efforts, the deaf will never be anything but deaf, and that they will remain, from the severe law of their birth, pensioners of speech.

* * * * *

"In order to understand them, complaisance is often necessary, one must guess a little.

* * * * *

"However strange and fantastic their accent may seem to you to be in certain cases, guard yourselves from letting it appear to them.

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"Among these young pupils, it is true, sight has taken the place of hearing, and they have acquired the sad privilege of hearing with the eyes. Does it follow then that they will understand all you say to them? Guard yourselves from that illusion.

* * * * *

"They will often have to repeat your remarks; if they did not already know the sense, they will be to them only useless sounds. That is why you can employ in your conversation only words that may be familiar to them."

The author of these lines deserves congratulations, for he has had the courage to attack error with frankness.

Mr. Warring Wilkinson who, in 1891, visited the institutions for the deaf mutes of Europe, declares that he learned hardly anything new, and in regard to the pure oral method, practically applied, he saw it nowhere.

Only twenty minutes have been accorded for the reading of my address. I pause. But I will not end without putting down my conclusions. It is necessary to establish two categories among the deaf-mute pupils, as the earnest modern teachers have always done:

First, Those who have never heard nor spoken, or who have lost their hearing before the age of four years.

Second, Those who have heard and spoken until that age.

The education of the former can only be carried on successfully by means of the sign language, with written exercises and varied reading. To cultivate speech among the others nothing can be better, and it has been done in all times; but it would be an error to make them abandon entirely the language of signs which can only contribute to quicken the development of their intellectual faculties.

The Chair: The next paper is from Mr. Foster, of England. It will be delivered in signs by Mr. McGregor, and read orally by Mr. Odebrecht.

ORALISM FROM THE STANDPOINT OF PRACTICAL EXPERIENCE IN GREAT BRITAIN AND IRELAND.

BY J. P. FOSTER, PRESTON, ENGLAND.

I have been specially asked to give a paper on the above subject, on account of my having experienced the benefits of both the oral and the manual systems, and my large experience among the deaf and dumb residents in Great Britain and Ireland. At the age of nine years I was sent to a private boarding school at London (kept by Mr. Van Asch for the teaching of the deaf and dumb on the pure oral system), where I remained for four years. He was considered one of the best oralist teachers. I got on very well in articulation and lip-reading, owing a good deal to my being possessed of a little hearing, and thus being able to distinguish sounds. Afterwards I attended an ordinary day school for three years in order to finish my education; especially in relation to history, composition, grammar, arithmetic, etc., as most of my time at Mr. Van Asch's had been spent in articulation and lip-reading, thus leaving me only half-educated. Leaving school at the age of seventeen years, I began the battle of life by being apprenticed to a litho-draughtsman, and almost at the same time I began to associate with the deaf and dumb of Glasgow, in which town I was then residing. I attended divine services, lectures, etc., at the Mission Hall, deriving much good therefrom, and in time became proficient in the finger and sign-language, and for many years afterwards took an active part in the work of the Mission. I had thus many opportunities of mixing with the deaf and dumb, and observing the results of both systems of education, there being some among them who had been taught on the pure oral system. I also often met with children who were being taught orally at a private school and others who had already left school (pure oral.) And now, after all my experiences and careful observations, I have come to the conclusion that oralism, taken as a whole, is not the best for the deaf and dumb.

First I will deal with its possibilities. Under favorable conditions it is possible for oralism to be successfully taught. First, The child so taught must be intelligent and smart; its voice good. Second, The teacher must be specially trained, and having a large fund of patience, and Third, And a longer period than that usually allowed under the manual system for teaching. If these conditions were carried out the child would turn out a well educated one, able to speak and to read lips well; all the better if it enjoys the faculty of a little hearing. For I have noticed that those who are stone deaf, as a rule, are poor speakers, and in many cases execrable ones, while those who are not so turn out to be fair speakers. The person, if thus taught under favorable conditions, is able to carry on conversation with his folks at home and also friends elsewhere, with his employer and others at his work. But those are all the benefits he

gets; for, and here I come to the limitations of oralism, he will, outside the circle of his own relations and friends, find his articulation and lip-reading abilities practically useless. He may manage, here and there, to make strangers understand what he says, but as for reading their lips, the attempt is almost quite useless. He will invariably have to resort to paper and pencil, as has been the case with myself, although I am considered one of the best examples of the pure oral system. Then as to attending divine services, lectures and public meetings, he also finds that oralism is of no use whatever to him in trying to make out what is said thereat. I myself have tried to make out what is said by preachers and public speakers on various occasions by means of lip-reading, but have always failed. Then, lip-reading is very trying to the eyes if kept up for a length of time and at a distance. In fact oralism is practically useless for divine services, public meetings and entertainments.

It does not, as some people say, restore the deaf to society. I myself have several times tried to get on socially with hearing people at parties, dances, etc., but so far never succeeded. I never feel very comfortable on such occasions. I enjoy the society of my afflicted fellow-creatures far better, carrying on our conversation in the finger and sign language. From the educational point of view, oralism does not produce satisfactory results. I have noticed, as a rule, that those taught on the finger and sign language are much better educated than those taught on the oral system. I attribute this result to the fact that much time is required for teaching the child articulation and lip-reading only, and very little time left for improving its mind by means of reading, composition, study of history, etc., whereas in the case of the finger and sign system, much less time is expended in acquiring the finger and sign language, and consequently a large margin of time is left for improvement in other directions.

In many institutions, endeavors have been made to use both systems at the same time; that is to say, the children are taught on both systems, a combination known as the combined system. What is the result? Well, in my humble opinion, it has made matters worse. The education of deaf and dumb children nowadays is no better; on the contrary, it is worse, all owing to the combined system. Some of you may take exception to my statement; however, I maintain its truth, and am ready to stake my word, yea my life, upon it. Ever since oralism became a part of the curriculum of our public deaf and dumb institutions, the education of the deaf and dumb has suffered a good deal. No one who has any experience among the deaf and dumb, and come across those who have left school within the last ten years, can shut his eyes to this fact. How is it? Simply because too much time is wasted in the efforts of teaching the children to talk and read lips; the chief object of teachers seems to be in turning them out as speaking automatons, and nothing more. I beg to remind you of the fact that a large number of them, after leaving school, give up speech and lip-reading, and fall back on their natural language, viz.: the finger and sign language. In most cases they make use of their dearly-bought acquirements only at home, and even there not always. I find that, as a rule, they do not associate by preference with the hearing; they find it more

enjoyable and congenial to mix with those similarly afflicted. It is so in my own case.

In my opinion, oralism should be used only as an accomplishment for those who are capable of acquiring it. The finger and sign system is by far the best for the majority, I should say, the whole of the deaf and dumb; it benefits them in every way. I close this imperfect paper with a strong appeal to all present to make a firm stand against oralism, or rather the oral system being used as a principal means of educating the deaf and dumb.

The Chair: Mr. Watzulik will present the German view on the subject.

THE ORAL METHOD IN GERMANY FROM THE STANDPOINT OF PRACTICAL EXPERIENCE.

A. M. WATZULIK, ALTENBURG, S. A.

Its possibilities?

With a part of the deaf, especially those who have formerly been able to hear and speak, or who on entering school still possess some degree of hearing and speech, a good articulation is possible. As soon, however, as signs are avoided in teaching these pupils, the lesson becomes irksome and fatiguing, because the spoken word leaves too weak an impression on the mind of the deaf, and because in such a process the eye is strained more than the intellect.

Its limitations?

The pupils should be required to answer the questions of the teacher orally whenever it appears possible and their command of language is sufficient. On the other hand, the teacher, in addition to speech and writing, should use signs in order to give life and interest to the lesson, and a better understanding of the subject to the pupil, and also to spare the eye.

Its results?

The results with the semi-mute, the semi-deaf, and bright deaf mutes, must be designated as gratifying; that is, results in speech regarded as speech only. Unfortunately, however, these results are obtained at the cost of a satisfactory elementary education. With about forty per cent. of all deaf mutes the results in articulation are altogether incomplete and disappointing.

Do pupils educated according to this method abandon speech after leaving school, and to what extent?

While semi-mutes and bright deaf mutes attain to a high degree of proficiency in speech after leaving school, the less intelligent, after a few years, become almost totally dumb. Their articulation is so indistinct that even teachers are unable to understand them. This remark does not, of course, include those deaf mutes who develop their speech by means of constant intercourse with the hearing. Such deaf mutes are, however, very scarce.

Does this method "restore the deaf to society?"

It is certainly an occasion of pleasure in social circles when individual deaf mutes are found who are able to make their articulation in a measure understood. On the other hand, we may also say that an indistinct utterance and a harsh and disagreeable voice have a repellant effect upon the hearing. Give us gestures and writing rather than an articulation that insults the ear, for it is not unfrequently the means of bringing the deaf into disrepute with the uninitiated laity.

What is its future?

Articulation, provided they possess the necessary ability to master it, is one of the most beautiful gifts a deaf-mute school can endow its pupils. There-

fore articulation must in the future always hold an important place, and that, too, not only in Germany, but wherever the deaf mute finds intelligent teachers. But this does not imply that all instruction should be imparted by speech alone. On the contrary, the combined system is, according to my firm conviction, the system of the future, and this view is defended with the greatest persistence and courage by our noble champion, Mr. Heidsick, teacher in Breslau.

What can you say from your own experience on this subject?

I am indebted principally to speech for my present education. An intercourse with the hearing extending over many years, carried on by means of speech and written conversation, and supplemented by private study, has enabled me to amplify my education. I would even declare that intelligent deaf mutes are very well able, by means of good reading and regular association with intelligent hearing people, not only to widen their mental horizon but also to cultivate their judgment on all subjects. But there is one drawback I have always met with in my association with the hearing; notwithstanding that I always select interesting subjects for conversation, there is soon a manifest unwillingness to submit to the inconvenience of repeating statements and correcting misunderstandings. This may be owing to the circumstance that this conversation generally takes place in the evenings, and my partners are compelled to work more with the pencil than the tongue. This has had one good result—it has driven me to the companionship of newspapers and books. I must also say that, notwithstanding my long association with the hearing, I have always preferred the company of the intelligent deaf, simply because the language of signs affords a more rapid and convenient medium than speech. I am able to put hearing people in audible good humor by all sorts of spoken remarks, but also to awaken the deepest sadness; I am able to furnish articles for the hearing papers; and, in short, I can perform almost any task that might be demanded of any intelligent deaf mute, but never can I acknowledge that a really good education can be secured to the deaf by means of speech alone.

The Chair: Mr. Babbitt will present a paper from the American section.

ORALISM FROM THE STANDPOINT OF PRACTICAL EXPERIENCE.

BY HARRY E. BABBITT, BOSTON, MASS.

The advantages of the pure oral system are many and useful to those who can master it. It would be folly to deny the benefits of speech to the deaf in the family, in the company of friends, in the market and workshop or office, and I have known one deaf mute, who has obtained a marvelous command of English from his long course of reading, to say that he would gladly give ten years of his life to be able to speak with ease, for the convenience of it.

People are always in a hurry, and it is not always possible to use the tablet and pencil. Speech and lip-reading save time and patience. Of two young men, one of whom can speak and the other cannot, the foremen of workshops always prefer the first one for the sake of easier communication, and the mute young man finds it harder to get regular employment than the average young man.

We deplore it, but we cannot help it. Such is the way of the world.

The art of speaking can be learned by constant practice in school and out. In the class room we learn only the principles of speech, and to make the lessons worth anything we must make use of them everywhere. Unless this is done, all the efforts of our teachers are worse than wasted and our education as a whole is ruined, for while so much time is spent in these oral lessons, the rest of our education is neglected, not intentionally but unavoidably.

From my own personal experience since boyhood, I am confident that speech can be improved and developed by studious attention to the teachers and practicing at it with friends. If my friends and relatives had not kindly given me as much assistance as they could at all times, my lessons would have been thrown away, and I have improved little by little, until now I can talk fairly well. If my friends had not helped me, I certainly would have been obliged to give up all attempts to learn to articulate. It would have been impossible to get any benefit from the school room alone. My friends encouraged and infused new life into me, for in the beginning of my education my case was not much better than that of a newly-born babe. For this object my stern father made me serve him as a clerk in his drug store, where I was obliged to wait on customers, read their lips, and ask whether they wanted such and such a thing. My father understood better than any one else that I could learn to speak only by experience.

At first it was a great difficulty for me to understand exactly what was wanted, but gradually my confidence grew until my father thought I was good enough to run a drug store all by myself in Lynn, Mass. From what I have seen, I believe that any boy or girl with a sound voice and more than fair intelligence can be taught to read the lips and articulate if they would give thei

whole attention to it all the time. But, like any other system, oralism has its limitations, and more of them than the sign system.

"Whoever thinks a faultless piece to see,
Think what ne'er was, nor is, nor e'er shall be."

As speech can be learned with profit only by constant practice with the hearing people in lip-reading, asking fearlessly for a correction in case a mistake is made in pronunciation, there are but a few who have courage and patience enough for the task, the oral system is necessarily limited in its usefulness. Most of the pupils do not carry their practice out of the schoolroom, and the teachers are obliged to give them much more of their time and attention to the neglect of other studies. These teachers, however, believe that whatever has been gained is better than nothing, and they blind their eyes to the defects in the education of their pupils.

In my own class of twenty pupils, as far as I know, only three or four pupils have succeeded in mastering the speech system well enough to use it in the world. All the rest can use only a limited vocabulary and cannot carry on a general conversation with their hearing friends. They have been unable to overcome their difficulties. The results of the system are not the same in all cases. While some have left school poorly educated, a few learned enough to be able to carry on the ordinary business of life in speech, and went to the School of Oratory to perfect themselves in the voice and manner of speaking.

Many, however, have been thrown upon their own resources, and as their folks and friends would not encourage them in the use of the tablet and pencil, they forced themselves to self-improvement by talking with their friends oftener, and made better progress in this way. In one case which has come to my knowledge, a young man who was admitted into a business firm achieved remarkable success without any particular method, by personal and persistent efforts in conversing with his partners, clerks and customers. He learned to read the lips even at a distance with lightning-like rapidity, and seldom asked others to repeat their words to him. In a business way, this is the most successful case in my knowledge. But this is an exception to the rule, and as a general thing the want of hearing is a great hindrance in business, and the use of the pencil is necessary in all business matters, even with the best graduates of the oral school.

Inattention and indolence are the worst foes of the oral system. I should judge that twenty-five per cent. of the pupils lose their speech after leaving school. They never use their voice if they can help it. The difficulties of keeping up their speech are too great for them to overcome, and they are discouraged by their inability to make their wants understood by strangers and others who are not accustomed to their peculiar manner of pronunciation. Then they are sometimes ashamed of the unnatural guttural tones of their voices, at which thoughtless people often laugh, and being very sensitive to ridicule, they give up speaking and resort to writing only.

I don't know as the oral system really restores the deaf to society. If you mean it as a general thing, it cannot and does not. Whoever says it does, claims too much. It may restore to society a few among the wealthy classes

whose children are given the benefit of private teaching and when their teacher goes with them every hour of the day, talking to them all the time. But it does not always do that. The children must possess a good voice and intelligence. A dull pupil can never do as well under private teachers as a bright one could in a school. These privately-taught deaf are so jealously guarded from contact with the other deaf that it is difficult to tell whether they are really restored to society or not. As far as I can see, the graduates of the oral schools, with a very few exceptions, are not restored to society, in a business or social sense. There is still an insurmountable barrier of silence between all the deaf and the rest of the world. Whatever the oralists may claim, the deaf themselves do not know what restoration to society means.

From my intimate relations with the graduates of pure oral schools, I know that they certainly try their best to keep up their speech after leaving school, but they cannot keep it up to a great extent. Probably out of twenty graduates, fifteen of them get along fairly well, while the others articulate rather queerly, and soon come to the conclusion that it is of no use to try; hence they give up their attempts. But in most cases, say five out of twenty, continue to improve with rapidity, while the rest still stand in the same position as when they left school. As to the future of oralism, at present it is meeting with many disadvantages, but it is slowly but surely approaching its limit, beyond which it cannot go; but as long as the parents of deaf children wish them to learn to speak, so long will the oral system flourish. The promoters of speech are rich, influential and active. They will spare no efforts and leave no stone unturned to make it the universal system of education in America. They have the public with them, because the public knows nothing of the practical results of either system. If a child is taught to crow, it is proof positive of success! It may be that the great expense, which is not equal to the benefit, will prevent the spread of the system, as it requires more teachers to a class than the combined system does. Except in isolated cases, the pure oral system does not bestow any tangible advantages over the pupils of other schools. As to my own case, I attended the Northampton, Boston and Hartford schools; yet I found no material advantage of the oral system over the combined method. On the contrary, I feel that I have gained more benefit from the combined system than the oral. I do not say that the oral schools cannot do as well, but they cannot give as substantial an education as the other schools do. Too much valuable time was wasted in my lessons on articulation and lip-reading. In looking around, I have found the graduates of the combined system much better educated in language, mathematics and general knowledge of the world, politics, religion and everything worth talking about. In spite of their system you will find the graduates of the oral schools in New England dumb on any subject except trivial home affairs. Of the great world outside of their homes, they know nothing. Their ignorance of current events in the State or nation is pitiable. They could not tell the difference between Democracy and Republicanism, and do not know who is President of the United States or queen of Great Britain.

If these oral pupils spoke on the street, their uncouth voices and unnatural

contortions of the face would attract a large crowd around them, who look at them as though they were a set of monkeys chattering to each other. I have seen it time and again.

Just look at those from the Horace Mann school. Among many I have been able to meet, I have attempted to talk with them, but it was difficult to get a right answer from them. There are many who, after leaving school, find more light and knowledge among those from other schools, and again and again is the expression from their lips, "Oh, I wish I had gone to Hartford," and the like. Doesn't that show then that the advocates of oralism claim too much?

As to myself, I am a strong advocate of oralism, but still stronger on the combined system as the best method ever adopted. General intelligence and information, as far as my close personal experience among the three schools shows, are generally sacrificed to proficiency in lip-reading and speech.

The oral pupils only practice among their own folks, to whom they are accustomed, but as they do not speak to strangers it would never do to claim it as a success. The oral graduates associate with the hearing not by preference, but only at the request of their friends; and I am acquainted with many who after leaving school attended a gathering of the deaf for the first time and wished to go again, but their folks refuse them permission; but they attend again on the sly. They find it a blessing to meet other deaf mutes. After some time it came to the knowledge of their friends and they are scolded for it and kept at home.

The Chair: We shall proceed to the consideration of "The Necessity of Technical Schools for the Deaf." Mr. Warren Robinson will present the first paper, which will be read orally by Rev. Dr. Gallaudet.

THE NECESSITY OF TECHNICAL SCHOOLS FOR THE DEAF.

BY WARREN ROBINSON, DELAVAN, WISCONSIN.

Never before in the history of the world, has an age been distinguished by such wide-spread and deep-seated a revolution in industrial education as the present one. The striking features of this great reform are the large introduction of machinery into every branch of human industry, specialization and the incorporation of manual training into the courses of study of the schools. The best proof and illustration of these changes are right in our midst. In the presence of such a display of the handiwork of man, thought is crystalized in such substantial and durable form that words seem to lose their force and power.

The question now is whether we are to take advantage of and constitute a more intelligent and prominent factor in this great movement of progress and reform. It is scarcely in line with our greatest possibilities. This occasion is, perhaps, the grandest opportunity of our lives, and well has it been recognized in the presentation at this distinguished gathering, of the industrial problem for consideration, so far as it concerns ourselves.

Now to our subject, "The Necessity of Technical Schools for the Deaf." Are they necessary?

Let us look into the meaning of "technical education," "industrial education," and "manual training," the confusion or misunderstanding of which we believe has been the cause of considerable indefinite discussion.

In its generally accepted sense "technical education" is used to describe all that aims at a directly practical end as opposed to the education given at the college. It is the application of the sciences to industrial ends. The class of professional men that technical schools turn out are usually known as engineers, whose work covers all the arts of production and construction which arise from the physical sciences. Examples of the high grade technical schools are found in the Worcester Polytechnic Institute, the Rose Polytechnic Institute, the Massachusetts Institute of Technology, and others of a like character, whose courses of study embrace such specialties as Civil, Mechanical and Electrical Engineering, Architecture, Metallurgy, Chemistry, Biology, etc. The building up and maintenance of these institutes has cost millions of dollars.

"Industrial education" does not differ from general technical education, except that the term may properly be considered as applicable to the lower ranges instead of the higher, though no line of demarcation between the two can be sharply drawn.

"Manual training" does not necessarily include scientific instruction. It

is rather an education in the care of tools, of the hand to skill in the use of them and of materials, and a training of the eye to accuracy and the mind to attention. It does not violate the rights of young people. It teaches no particular trade, but the mechanical principles of them all. It gives a boy the best chance to choose a trade and the best preparation for it. Taken with the usual school work, a course which included quite a variety of work in drawing, in wood, the metals stone, and leather, might extend over several years. The motto of manual training is: "Instruction, not Construction."

Now a high grade technical school does not appear necessary right away. What we want is to make a beginning, with that as an objective point. The courses of study in those high-grade schools are very difficult, and could only be successfully pursued by the few, to say nothing of the fewer still who would follow up their success, and the sharp competition against which they would have to contend. Of the ten we know who prepared themselves for special callings, with all their ability and the advantage they derived from mingling with the hearing, only half of them kept up technical work. Two are architects, two chemists, and one a mechanical engineer.

There is abundant opportunity offered to these few in the excellent institutes of technology and technical departments of universities scattered throughout the country. Judged by the experience of those who have, and those who are now taking courses in such schools, the difficulties are more imaginary than real, and the advantages derived have been invaluable. There can be no question that to successfully compete with the hearing, especially in the higher professions, the deaf must be in contact with them as much as possible during the stage of preparation.

In regard to the deaf entering such schools, a deaf graduate of the Worcester Polytechnic Institute writes: "I do not see why a deaf man, endowed with a fair amount of ability and good sense, should not be able to master the courses offered by them." A graduate of another school thus delivers himself: "My actual experience is that the deaf student, bright and willing to learn, can go through hearing technical schools, without even the aid of special professors or 'coachers.'" As the student is supposed to have a taste for his work, only suggestions and occasional explanations are necessary. The subjects of lectures can be found out beforehand, and read up in the library, or the professors may be asked to loan their manuscripts; or the notes of a fellow student may be borrowed; for there will always be some willing and ready to lend a helping hand to a solitary deaf student.

The deaf want more encouragement to enter these high grade schools and some means by which they may maintain themselves while there, such as the Northern New York Institution; at Rochester, is trying to secure for its special pupils.

But for a large number of the deaf, no one can deny that there is not a strong and growing demand for higher industrial education, such as would fill up the gap between the industrial training given at the State schools and the high-grade technical schools.

We feel certain that the idea of so many entering hearing technical schools

in order to procure this higher industrial education, would be rejected by a majority of persons directly interested in this question.

Without some such provision we can not see how the more intelligent and aspiring deaf are ever going to hold their own in the sharp competition that is fast relegating to the background all who are unprepared for the new conditions of life. It has been said: "A vast majority of our people are employed in the useful arts, and distinction in every department of labor now depends upon scientific education. Without technical education or manual training the laborer of the future cannot hope to rise above the grade of a piece of automatic machinery." Out of this higher education, in time, might grow the highest technical instruction. For a beginning it might offer a course in the mechanic arts, which would help pave the way towards the engineering professions; courses in the various branches of the industrial and fine arts and agriculture; at the same time giving attention to machine and electrical construction, surveying, photography, engraving in its various forms, pattern making, chemistry in connection with assaying, and other particular lines of work requiring more than ordinary intelligence and skill. There would be no need whatever of duplicating the work of the schools. What is here suggested would form a "natural supplement" to the present work of the National College, which the Directory of the Graduates and Former Students of that Institution, as given in the Buff and Blue, plainly shows is very much needed. It would also be, as another aptly puts it, "the training school for the future leaders and instructors of the deaf in Science and in Art," besides enabling hundreds of others to follow more independent, lucrative and honorable callings than they could otherwise do.

The tendencies of our time on their very face, indicate the necessity of higher education, and tendencies are stronger than men.

This year a Commission was appointed by the Senate of the State Legislature of Massachusetts to investigate the existing system of manual training and industrial education, and the following is a gist of its report: "The Commission recommends that the principles and practice of the kindergarten, of domestic science, of manual training, the last so far as applicable to primary and grammar schools, be taught in the normal schools; that high schools in which a course in the mechanic arts and in domestic science, the latter including sewing and cooking, be established in all cities having a population of 20,000 or more; that cities establishing industrial training schools for boys and girls 14 or more years of age, shall receive from the State treasury an amount (not exceeding \$5,000), equal to the amount specially appropriated yearly by the town for the support of such schools; that the State shall make provision for the training of teachers by establishing at the Massachusetts Institute of Technology, or Worcester Polytechnic Institute, State scholarships open to such young men as, being otherwise well qualified, shall promise to become after this course of training, teachers in the public schools of the State." This is only a single instance among many of the importance that is being attached to industrial education by the hearing in this country, not to mention the immense strides it has made in the old one. Is it of less consequence to us

when our need of it is greater by so much as our "misfortune leaves us in the rear," and when our greatest hope lies in this very direction? "The blind have been worsted in the conflict." Are we, too, to be left by the wayside?

Twelve years ago the prophetic eye of a distinguished educator of the deaf anticipated this necessity by recommending the establishment of a Professorship of Fine Arts in the National College. Last summer the Seventh Conference of Superintendents and Principals in session at Colorado Springs, Colorado, put itself on record as "feeling the great need" of technical and industrial education for the deaf.

The Worcester graduate above referred to says in connection with this subject: "I think the one thing needed is a school where the deaf can complement the classical training they receive at the existing Schools and Colleges with such technical training as will enable them to earn a comfortable livelihood at some skilled trade." Another, whose observations among the deaf, both in this country and Europe are entitled to weight, says in substance that unless post-graduate courses in industrial training are given at the State Schools, which he fears is not practicable, owing to their limited facilities, such a technical school is absolutely necessary. "The best investment for any one of us is to become a specialist, either in excellence among the skilled, or one of a few in a special occupation," is the opinion of another in the teacher's profession, who has pretty well divined the signs of the times and clearly foreseen the course which nature and circumstances have laid out for us.

We need not tell you that the professions are already crowded even for the hearing. As a class we are not cut out for purely literary or scientific careers. Even in the profession of teaching, which has been the chief employment of the educated deaf in this country for over half a century, the demand for us is slowly but perceptibly diminishing, especially for those of us who have been deaf from childhood, or from birth. At the printer's trade many have done well, but the field of their labor is being invaded by machinery, and though there are conflicting opinions as to how far it will displace the typesetter, there is no predicting what further improvements may do. And here again will the deaf printer be brought into still closer competition with his hearing brother, not only for place, but for the operating of the machines. With few exceptions, so far, little can be said for us in the province of journalism and business outside of our own small world.

Too much must not be expected of the State Schools. They now have all they can do, and much more than can be done well. Their mission is to fit the great mass of the deaf manually, morally and intellectually for the common walks of life, and the brighter ones to enter the higher, not to undertake higher work or instruct in special lines. In fact, it will be one of their great duties to make this higher education possible. Those who have had experience in the literary department of our Schools, need not be told how much of time and work is required there to give most of the deaf even the rudiments of an education and a fair command of language. What all the Schools want now, are thorough courses in manual and domestic training, the introduction of more machinery, and more thorough instruction in the trades already taught.

The industrial exhibit of the Schools now here indicates more what may be accomplished in advanced work and in special lines, than it does the actual condition of the departments themselves. In speaking of manual training, one of the leading educators of this country has said: "With industrious habits, a trained eye, a skilled hand and educated judgment, one may acquire a new trade with comparative ease; but where these are wanting to start on, any new line of work is a difficult task." To this may be added that manual training is the best safeguard against changes and improvements in the industrial world.

In conclusion, in whatever form this higher education materializes, whether as a technical department of the National College or as a separate school, it must be a matter of growth, particularly on the lines of applied science. For our own part, the College, as the center of all higher education for the deaf, would seem to be the proper place for a beginning of this kind.

The Chair: M. Aymard's paper on technical schools will now be read by M. Genis.

INDUSTRIAL SCHOOLS FOR DEAF MUTES.

BY F. AYMARD, BORDEAUX, FRANCE.

[Translated by Mr. J. L. Smith.]

The apprenticeship in the workshop, such as our fathers knew, no longer exists except in occasional cases. The reason therefor is in the employment of mechanical devices which can be operated by men without much professional knowledge; and in the division of labor born of the demand for quick and cheap production.

Apprentice or industrial schools are destined to fill this important gap. Without doubt they are necessary for deaf mutes in order to make of them workmen perfectly prepared for work and capable of earning their livelihood immediately upon leaving school. They can also furnish to industry good foremen and masters of shops, for the deaf have a special aptitude for grasping all instruction that is addressed to the eye. The school must be directed by means of a very practical sense, and tend to develop the imitative faculty of the deaf mute. It is to this kind of instruction that the young deaf mutes owe their love for independence, their confidence in themselves, and their precocious judgment.

It is in contemplation to organize the leading schools for the deaf under new conditions, and transform them into industrial schools, on a higher plane than their present one, but with a programme less developed than that of other industrial and professional schools. The principal workshops include the various industries connected with working in iron and wood, forging, fitting and turning of metals, wood turning, carpentry, cabinetmaking, wood carving, chair making. The deaf pupils pass successively, during the first year, through the workshops of iron and that of wood. This kind of general exercise gives to the hand suppleness and sureness. It is well, moreover, that in case of stoppage in the industry in which he may have adopted, the workman can, at least provisionally, earn his daily bread in some other manner. The choice of a specialty has not a place until the opening of the second year. Then, only, commences the work of actual execution; but the theory is never sacrificed to the practice. No piece, no implement is taken up in the school before it has been the object of a sketch, a working drawing, so that the deaf mute can give an exact account of the proportions and of the joinings, and that he may have a full understanding of all that his hand executes.

Technical instruction divides itself into two parts: the one theoretical, the other practical. The theoretical includes the necessary complements of primary instruction in order that the deaf mutes may keep up and add to the general knowledge acquired in their special school, and, in addition, the elements of geometry, of technology, of physical and natural sciences, the history of art, industrial drawing, drawing by sight, modeling and moulding.

The practical instruction corresponds to the trades that make use of iron and wood, and includes four years of apprenticeship. The young deaf mutes cannot be admitted before the age of thirteen, nor after seventeen. It is at the end of the fourth year that the certificate of apprenticeship is given to each pupil; to those who shall have entirely satisfied all the tests of the final examinations there should also be given a fine premium.

When the deaf mute has finished half of the required time, he is more or less in a condition to earn his living. At this moment he is very generally seized with an ardent desire for independence, for the abandonment of his studies, in order to go forth and live the life of a workman, with freedom and compensation. His parents are often the first to encourage him in this. The result is, naturally, an insufficient technical knowledge, a lessening, often for all his life, of the industrial value of the workman. The various grades of apprenticeship are applied, more or less, to fight against this danger; the increase of gain from year to year would be one of the means most often employed, but it is not always sufficient; the attraction of liberty is frequently more powerful; the prospect of receiving a sum of money at the end of the apprenticeship would be a second encouragement very efficacious.

An industrial school for deaf-mute girls should have for its aim the teaching of an occupation while permitting them to complete the general studies in their institution. The instruction includes two series of courses: the course of general instruction, the course usually followed by all the pupils; and the special course answering to the occupation chosen by each pupil. Besides the technical and theoretical instruction, the young deaf-mute girls ought to receive a teaching not less useful, that of knowledge necessary for women in order to manage a household with order and economy. The course of general instruction and instruction in housekeeping, are common to all the young deaf-mute girls, and obligatory for each one, whatever may be the occupation for which she is destined. The course of general instruction includes the matters of the higher course of primary instruction taught to little deaf-mute girls, viz., written language, the elements of style, arithmetic, history and geography, to which are added accounts, the usual ideas of legislation, and drawing regarded from the point of view of its applications to industrial work.

As to the instruction in housekeeping, it includes the care of the household, cooking, washing, ironing, ordinary sewing, knitting and *le raccomodage*. The deaf-mute girls participate in them by turns, being given charge in succession, during one week, of all the labors pertaining to the household. These practical exercises are completed by a course of hygiene and domestic economy. Religious instruction forms a part of the moral education which the pupils receive. There is made, moreover a special course in morals, and a course in politeness and good breeding.

From the industrial point of view, the school is divided into many workshops, corresponding to the following specialties: laundry, ironing, dressmaking, corsets, embroidery for clothes and furniture, millinery. A certain number of pupils only, according to their aptitude, are admitted to the course in drawing and water colors, in painting on porcelain, faience, silk, glass and

enamel, fans and screens, and in the manufacture of artificial flowers and feathers. The young deaf-mute girls can only be admitted at the age of thirteen at least, or sixteen at most. The duration of their normal apprenticeship is three years, save in the case of the courses in painting and industrial drawing, for which four years are necessary.

For deaf-mute farmers a farm school would be of great utility in developing among them moral force by a Christian education, and, upon this firm basis, intellectual force by means of an earnest professional and theoretical instruction, arresting the emigration of the rich or well-off youth from the fields towards the so-called liberal professions, by showing them how agriculture, well understood and intelligent in its processes, ceases to be difficult occupation, poorly remunerated, vulgar in appearance, and is elevated to the height of the most liberal, the most worthy, and the most healthy, both for mind and body, of the professions, as well as the industry best guaranteed against the disturbances frequent among other occupations, such as stoppage and bankruptcy. The farm school will also arrest the emigration of the deaf-mute youth in quest of their daily bread, for it devotes itself to the sons of cultivators, of renters, of vine-dressers, of market-gardners, and will produce and distribute in all parts of the country excellent farm laborers, by giving them employment in all the operations of improved cultivation.

In the regions of petty farming, of medium rental, and of small cultivation varying from ten to fifty hectares (about 25 to 124 acres), the farm-school has another aim, it must not only facilitate the creation, in France, of that class, who, in England and America, are called "gentlemen farmers," that is to say, capable and educated proprietors, sufficiently in the possession of the knowledge of a healthy economy to understand the best way to draw from the farms that surround them the precious treasures that the earth conceals for them; treasures which she only gives up to persistent and intelligent labor. But it must also create petty farmers, farmers capable of understanding, and, by their intelligent co-operation, of aiding the relatives and agricultural proprietors to intelligence in rural management, and desirous of applying to the soil their knowledge and their capital.

It is very well to teach the deaf-mute child in his primary school to spell, to read in his agricultural catechisms; but if, between his departure from this school and his entrance into the hard and continuous labor commanded to the cultivator from morning till night, the young deaf-mute of sixteen or seventeen years passes three or four years in an industrial school where he will become acquainted with the most perfect implements, economical processes, the rational distribution of crops, (*l'élevage*), drainage and irrigation, the culture of the vine, which constitutes the great wealth of France, concerning which we have already told him the advantages in the primary school; if he is accustomed to agricultural labors, he will be incited against the difficulties which he there encounters, for he will wish to be their conqueror. Before a thriving seed-time a soil cleaned of weeds and bearing rich products, at the sight of calves, of colts, becoming by his care, splendid bulls, stallions, etc., etc., the pupil-apprentice will no longer feel fatigue, for weariness and perspiration are

easily endured by those who likewise feel that success will be their recompense.

The need of new establishments, which we experience more than ever, need not make us refrain from telling you that the silent people of France will one day be dowered with a leading farm-school, or agricultural colony, of 600 hectares (about 1,500 acres), which is to be included in the department of Correze, in Limousin. An enlightened philanthropist and friend of deaf mutes, has made a gift of it to the worthy congregation of brothers of St. Gabriel, which possesses already eight schools for boys in France. It will assume charge of this vast establishment to promote at the same time the instruction of the agricultural industry and the physical developement of its deaf-mute pupils.

Likewise industrial instruction will there be applied to apprenticeship in the trades of the shoemaker, the tailor, and the carpenter, while permitting the installation that prepares the way for the establishment of a forge, the working of iron, to make and repair various implements destined for agriculture.

The Chair (Mr. A. M. Watzulick): A paper on Physical Culture will be presented by Mr. A. F. Adams. In his absence it will be signed by Mr. Veditz and read orally by Rev. Mr. Cloud.

THE PHYSICAL TRAINING OF THE DEAF.

BY A. F. ADAMS, WASHINGTON, D. C.

Mr. President, Ladies and Gentlemen: In the library of the Surgeon General's office, at Washington, can be seen a cartoon representing a middle-aged couple calling upon a doctor. To judge by the costumes worn, the period was somewhere during the seventeenth century. The following dialogue is said to have ensued:

"Husband.—Do you see, doctor, my dame and I be come to ax your advice. We both of us eat well, and drink well, and sleep well, yet for all we be somewhat queerish.

"Doctor.—You eat well, you drink well and you sleep well, very good. You were perfectly right in coming to me, for depend upon it I will give you something that will do away with all these things."

Probably many of you feel a fellow-sympathy for this seventeenth century couple, coming here as you do in good health and spirits to receive something which you might think "shall do away all these things."

But seriously, in addressing this assembly of adult deaf, it is with a feeling of regret that for most of you the time for receiving the fullest benefits of physical training has passed. Fortunately, though, that part immediately concerned with the preservation of health is still available, thanks to the spread of gymnasiums under the control of educated and specially trained directors; and to the arrangement of home exercises and the invention of apparatus for home use. Still it should be borne in mind that a thorough course in physical training in youth, tends to act as a preventive for many ills from which adults who never enjoyed physical training are now suffering. These ills are often too deep seated to be offset by exercise later in life, though their increase may be thereby prevented.

When we stop to think how much one's mental powers, moral nature and manual dexterity, depend upon his physical condition, we can only wonder that such a valuable part of an education as physical training has so long been neglected. It is true that the subject has been given more or less attention at a few of our schools during the past ten years. But the extent to which physical training has been adopted, the support accorded it, and the standing given it are not of the character needed to make it a perfect success.

Before going further it would be well to define our subject. Physical training, in its latest significance, is the training and development of the muscles and that part of the nervous system—the motor centers in the brain and the motor nerves—concerned in muscular movements. Included in this is a training of the judgment of distance and height, of physical judgment, muscular control, quickness, courage and self-possession. The muscular, osseous and the nervous tissues constitute the working mechanism of the body, while the

vital organs serve either to provide material for the growth and repair of these tissues or to remove their waste. The vital organs—the heart, lungs, digestive and eliminating apparatus—being called into increased activity during muscular exercise, have their functional power strengthened. The ends, then, of physical training are seen to be educational on the one hand and hygienic on the other.

How these ends of physical training are accomplished will now occupy our attention. Considering the hygienic end first, we find a vast number of exercises carefully arranged by medical men who can give a physiological reason for every movement. These movements are carefully graded, permitting adaptation to the varying wants and requirements of different individuals in respect to age, sex and strength. Nothing need be done at hap-hazard; the result, where a course is intelligently followed, being good health and development under normal conditions. Where training is the object, we can also find series of exercises going from the simple to the complex, from the general to the special, all scientifically arranged. Of course it is not to be understood that exercises intended primarily for health are never used for training, or *vice versa*. On the contrary many exercises are used indiscriminately for either health or training, but the point should be noted that certain exercises which can be used for one end only should not be condemned because unavailable on the other. A person taking the hygienic view of physical training ought not to regard all exercises as useless which fail to promote health, though demanding adroitness to perform; while on the other hand many seemingly simple and tiresome exercises requiring no skill are highly conducive to health. In a system where the two ends to be accomplished are kept steadily in view, and where the means employed are those which scientific minds have sanctioned, we can look for such results as health, an erect and graceful carriage, a broad and deep chest, fully developed and well rounded limbs, and power to execute with ease, precision and economy of force to such movements as are involved in exercises of strength, speed and skill.

The effect of physical training is three-fold—physical, mental and moral. The mental and moral effects, being indirect, are not easily observed, and hence are apt to be overlooked or attributed to other causes. They are well illustrated by the experiments recently made in the State Reformatory, at Elmira, N. Y. Here are confined criminals from all classes, ranging in age from eighteen to thirty. Many of these are dullards whom it was formerly found impossible to instruct. Yet by an intelligently directed course of physical training, satisfactory progress was found possible in a mental direction. It is supposed that the motor centers giving rise to muscular movements stimulate by their increased activity the adjacent intellectual centers. Many of these young criminals who were in poor physical condition, improved greatly in conduct and morals when their bodily defects were removed or lessened by physical training. The relationship existing between an unsound body and unsound morals is not quite clear, but it can be stated without hesitation that a healthy and vigorous body is the safest from a moral standpoint as well as from the physical. Those of our class who possess in a marked degree the “deaf-

mute mind," or whose moral nature specially needs strengthening, might receive great benefit from the right kind of physical training.

The need of physical culture in our public schools and in our colleges, so widely recognized by our leading educators and physicians, becomes doubly pressing when we turn our attention to schools for the deaf. Among congenital mutes we are apt to find in the majority of cases a relatively small lung capacity. This is due mostly to a failure to use the voice in anything like the extent usual among the hearing. It is well known that the deep breathing which precedes a prolonged effort of the voice, as in singing, public speaking and certain forms of conversation, has a most salutary effect on the development of the lungs. A small lung capacity means poorly oxygenized blood, a liability to coughs and colds, and a greater or less tendency toward consumption, while it is also a frequent cause of rejection by insurance companies. In addition, the fact is well known that few deaf mutes breathe properly. Any unusual exertion is apt to cause gasping or puffing. The inability to properly manage the inflated lungs is a serious obstacle to success in learning to speak. On this account, teachers of articulation often experience great difficulty in training their pupils to avoid pausing at the end of every word. Another peculiarity noticeable among congenital mutes is a shuffling and a stamping gait. A considerable majority of the adventitious deaf lose their hearing from diseases which almost invariably leave after-effects. Victims of cerebro-spinal-meningitis and scarlet fever usually suffer from impaired constitutions. This manifests itself in a staggering gait, enfeebled digestion and circulation and imperfect muscular control. Now, owing to the attention which has been given the subject of physical training by educated men during the past twenty years, the problem of how to treat these defects is easy of solution.

In the purely intellectual parts of the brain the different faculties, such as memory, imagination, reason and judgment have their particular time for development, though this is relative, not absolute. We do not attempt to develop the reasoning powers of a young child, because the time for that faculty to be developed has not arrived. It is the same in the case of that part of the brain in which the motor centers are situated. We do not teach a young child complicated movements because the co-ordinating centers are not ready to be developed. So it is seen that mental and physical training correspond in the fact that the respective centers which they exercise have a certain period during which perfect development is possible. Further, if this period is not utilized, the center or centers involved can rarely, if ever, be made to reach their normal development. Witness the effects of neglecting one's education until late in life, or of attempting to master the sign language after the age of forty. It is obvious, then, that physical training, like mental, must commence in childhood.

The physical training of the deaf should begin with their admission to school, and continue as regularly as their mental training until they graduate. Further, their instruction should be of a nature to impart an intelligent understanding of their bodies, thereby creating a desire for a continuance of physical care and training as long as life lasts. Any system of mental education that looks only to the immediate present of the pupil is more or less a failure. The

object of mental culture is not simply to store facts into the pupil's head to enable him to recite his daily lessons, but to form habits of reading, thinking, observation and expression, insuring future mental progress. The same can be said in regard to physical training. A system which aims only to teach gymnastic feats for exhibition purposes, without any regard to or explanation of their hygienic or educational ends, ignores the future and is a failure. Just here lies the fallacy of those who contend that the athletic sports as usually indulged in by the pupils, or that some of the trades taught them, render physical training unnecessary. The great difference between physical training and athletic sports is that while both have a tendency to keep the body healthy, the former alone gives the pupil an intelligent understanding of his body, and gives him power to keep his health years after he has lost all desire or opportunity to engage in sports. Concerning the trades the deaf are taught at school, few if any employ all parts of the body, while the majority induce a one-sided development. It is of the greatest importance that pupils who learn and afterwards follow such trades as printing, shoemaking and tailoring be given every advantage in the way of healthy bodies, and such information as will enable them to counteract the numerous evil tendencies of a physical nature to which they are exposed.

The best way to get an idea of the working of a course of physical care and training of the deaf such as every school should have, is to imagine we are following a pupil through his entire school life. It should be added that while the course outlined below is for both sexes, there will necessarily be some modification to suit the girls, particularly toward the close.

Immediately upon entering school the pupil in question is given a somewhat restricted physical examination by a man or a woman instructor as occasion requires. Next the pupil is assigned to a class to which, in the judgment of the physical director, he or she is best suited. Special classes can be formed for those whose physical defects prevent them from joining one of the regular classes. For the first year or two only the lightest forms of gymnastics are given, consisting of marching, free-movements and gymnastic games. The latter are just beginning to be systematized and are meeting with deserved favor. The following two years or so is taken up by advanced light gymnastics, drills with dumb-bells, wands, rings, clubs, practice on the balancing beam and games of basket ball. The pupil has now reached an age when the fuller development of the muscles can be commenced in earnest, without stunting the growth or dwarfing the intellect. Preliminary to this there is a thorough physical examination and a system of bodily measurements. Knowing the strength of various muscles, size of different parts of the body, lung capacity, condition of the heart and many other items, it becomes comparatively easy for the instructor to prescribe general or special work. For this development the principal means employed is the chest weight. The name of this machine should be changed, as the latest are so combined with other pulley machines, that by its use the muscles of the entire body are safely and symmetrically developed. To strengthen the heart and lungs, swimming, with running and jumping in the open air, form part of the course. After development, more

training follows. This time it is through the medium of heavy gymnastics. Embraced in these are exercises on the vaulting-horse, parallel-bars, horizontal bar and ladders. In addition, there is instruction in wrestling, boxing and fencing; beside out-door work, such as "putting the shot," tossing the medicine ball, hurdle jumping, mile running and pole vaulting. But the most important part of this final course is the instruction imparted by the physical director in anatomy, physiology, effects of exercise, hygiene and personal purity. The entire course combining, as it does, theory and practice in a most advantageous form, leaves the pupil possessed of good health and of a fully and harmoniously developed body, which he is able to control instantly and with the least unnecessary expenditure of force. His courage and will have been developed by exercises in which there is an element of danger; and by some which are in a measure distasteful, though excellent for the discipline they impart. His self-reliance has been increased by exercises where no assistance can be given by others. Those parts of the brain and its accessory nerves controlling muscular movements have been properly trained and developed. And lastly, he knows how and feels inclined to preserve his health, strength, skill and courage under ordinary circumstances for the balance of his active life.

In the system just outlined great attention is paid to the defects peculiar to the deaf. For those with a small lung capacity and defective breathing are arranged out-door work, especially running, and breathing exercises such as any intelligent instructor knows will develop the lungs and promote correct respiration. Prolonged practice at marching and exercises on the balancing-beam will tend to obviate a faulty gait. While various functional disorders, such as a feeble circulation and impaired digestion, due mostly to diseases of the nervous system, are greatly aided by special exercises.

The period when the deaf were regarded fit for only menial work has passed. Considered in reference to occupation, it is a sign of advancement that the deaf need physical training. A laborer has about all the physical exercise he needs; while his out-door life balances his hygienic errors due to ignorance. But the large number of you who have become teachers, draughtsmen and clerks, derive little physical benefit from your occupation and require artificial exercise. That you do not know why, how and when to take it, must be charged to your schools. Believing that the value of physical training is understood and appreciated, it is hoped all will do whatever lies in their power to assist in having it introduced into schools for the deaf, even though they will receive no direct benefit themselves. Let the coming generation be able to say that ample provisions are made for the physical training of the deaf.

The Chair: According to the programme, the paper to follow is on "Indirect Results of College Training." It will be presented by Mr. Amos G. Draper and read orally by Mr. Fox.

INDIRECT RESULTS OF COLLEGIATE TRAINING OF THE DEAF.

BY AMOS G. DRAPER, WASHINGTON, D. C.

To draw a hard and fast line between direct and indirect results of collegiate training of the deaf is not practicable; yet certain results may be classed as indirect.

One, and perhaps the most important, is the effect which the prosecution of that training has exerted upon the work of the schools and institutions. When the college was organized, in 1864, there were only three or four high classes in all our institutions put together. Among the first applicants for admission were bright deaf and semi-mutes who had not received preparatory training at all commensurate with their abilities, because, being proficient in language as compared with their class-mates, they got no special training in the absence of special arrangements for it. But, even of applicants prepared so imperfectly as these, there proved to be few. The examinations showed that it would be necessary for the college itself to do the preparatory work. Accordingly a course of two years' study was laid out in advance of the college course proper. This situation immediately became the burden of constant correspondence between the college and the school authorities, and the subject of constant pressure on the part of the deaf themselves. Largely, if not entirely, as a result, some of our most progressive institutions set up high classes and made their course of study lead to the college preparatory class. In not a few cases where this was impracticable devoted principals and instructors deserve still greater praise, for they went out of and beyond their daily duties to labor in the preparation of single pupils. So effective was this new impulse in the schools that, after maintaining the two-year preparatory course for seventeen years, the college authorities were justified in giving notice that its preparatory work would thereafter be confined to one year. This was in 1881. To illustrate the steady improvement in the schools, the time during which the records are complete may be divided into two equal periods, and the comparative numbers of failures noted in the examinations for admission to the preparatory class. In arithmetic the failures in the earlier period were to those in the latter as 27 to 14; in English as 3 to 2; in United States History as 13 to 11; in English History as 29 to 14; in Geography as 1 to 0; in Physical Geography as 5 to 1; and in Natural Philosophy as 29 to 19. In but one subject, English Grammar, have the failures increased, they standing as 3 to 4. Comparing the whole number of failures with the whole number of examinations, the former have decreased in the two periods from 17 to 10 per cent. All will rejoice but none should feel content with the improvement already attained. It can be still further

increased. The college and the schools should enter into closer and friendlier relations, as colleges and schools for the hearing are. The National Educational Society has begun a movement too systematize and harmonize secondary education throughout the country. The college regents' examinations in the State of New York have improved secondary schools in that State 50 per cent. in the last twenty-five years. We may fairly anticipate a time when the education of the deaf in America will be a regulated, harmonious, mutually-related system, from the primary classes through all the grades to the college. The effect of college work among the deaf must not, however, be estimated solely by reference to those who have entered the college doors. Where one has succeeded numbers have tried and yet failed to enter; nevertheless, to these that incitement and strenuous endeavor was great gain. Moreover, I know to-day, on the plains of the South, in the Colorado mountains, in the coal regions of Pennsylvania, and on the rugged hillsides of New England, deaf persons who, roused by this college work among their kind, are pursuing the highest culture in the midst of their daily avocations. True, the best efforts of these men may come to naught from a worldly point of view,—they may never be heard of more; yet, struggling as they are to brighten the immortal part of themselves, their toils will count for something in the sum of human progress.

It is the glorious function of colleges everywhere to send into the world a large body of men whose influence is almost wholly good. A large proportion of college-bred men in any community is a warrant that there will be found in greater force the activities that tend to elevate, empower, ennoble and sweeten society. What thus ensues in the world at large has taken place also in the narrower circle that has been called, sometimes with a measure of opprobrium, "the deaf world." The tendency of the deaf to associate is marked, is almost universal. Not merely the manually-taught, but likewise the pupils of every pure oral school in America seek one another and, if near enough, form societies as soon as they leave their schools. From a theoretical and scientific point of view this tendency must be deprecated. From that point it would be infinitely better if the deaf could, upon leaving school, be sundered and scattered among the hearing, and live out their lives in contact with the hearing alone. On the other hand we are bound to view the matter from the warm regions of humanity, religion and love, as well as from the airy heights of idealism and the cool pinnacles of science. We have got to remember that, comparatively speaking, the deaf man is always and forever a unit in society. Circumstances may mitigate, but they can never cancel the pitiless fact. Now, the deaf man is a man still. He hath still hands, organs, dimensions, senses, affections, passions; he is hurt, healed, warmed and cooled as a hearing man is; if you prick him he will bleed, and if you tickle him he will laugh like a hearing man. These susceptibilities are what make a human creature, and they are fully gratified only in a society where there is ease, equality, freedom, and that sympathy which grows out of a common experience. It follows that the deaf in general do not find with the hearing alone that incredible happiness, that fruition of the soul, and of all the faculties which springs from true

human intercourse; and when they incline to cheer the dull round of daily toil by meeting one another in leisure hours they only obey impulses which are at once the sweetest and most dominant in human life. For these reasons societies arise among them almost by a law of nature, and it can be safely assumed that no arguments, no system of education, and no power whatever short of despotism will ever greatly check the existence and development of such societies. Now, many alumni of the college, while doing their full duty in the great world, have mingled also in this little world, exerting precisely the same influence that the graduates of other colleges exert upon the world at large. Everywhere their presence has had the effect to energize the work, elevate the character and broaden the sphere of these societies. Formerly they were occasions for games and chit-chat. While retaining their social features they now generally embrace also literary, charitable and religious work among the members. The graduates frequently engage in debates before them, and give lectures upon subjects almost as varied as those of the lecture platform in general. They also induce hearing persons to give such lectures. Thus the adult deaf are enabled to share an intellectual stimulus from which they would otherwise be wholly cut off.

In no direction has the elevating influence of the graduates been more marked than in the matter of Christian worship. This, the highest of the common interests of mankind, is nevertheless one in which a deaf person can ordinarily share only in the most remote and perfunctory sense. By the aid of a friendly hand he can indeed follow the bare order of services. But the moving pathos, the sweet persuasion, the solemn warnings that fall from the sacred desk are all alike to him; for him in vain the pealing organ swells the note of praise; and naught in him responds when the vaulted arches roll with the harmony of a thousand choral voices. His eye takes in the vast throng, intent and reverent; the mighty arch, the softened light; the person and varying aspect of the man of God;—and all these things do move him; but for the rest he sits a solitary man, not being, in any true sense, even a unit in the mighty congregation that presses upon him, for he alone, of them all is cast back upon his own consciousness for spiritual sustenance, communion and growth. To a few highly-cultivated deaf persons such a situation may be consoling, but to no human creature can it be satisfying. Hence, wherever in any parish there are a number of Christian deaf people they inevitably draw together by the operation of precisely the same instincts that have drawn their hearing friends together—seeking communion of soul by means of exercises in which they can all join intelligently. In one place, for more than forty years, such exercises have been held by one of the most devoted friends the deaf ever had; but latterly, largely as a result of collegiate training, these exercises have been established in many centers. A number of the alumni are engaged wholly in religious and missionary work, either independently or as regularly-ordained clergymen of certain sects. They speak to the deaf from the most powerful of spiritual platforms, that of an intimate and common experience. Moreover they speak in a language that alone of all languages is capable of fixing the attention, arousing the interest, stirring the

emotions and persuading the reason of the deaf in public assemblies,—the only language which serves perfectly to congratulate them in joy, comfort them in sorrow, cheer them in the struggles of life and support them at the gates of death. If ideality or science would suppress such meetings by destroying the sign language, may not humanity and religion well ask what science proposes to give the deaf that will fill their places as agencies in sweetening life and exalting character?

Besides the results that have been alluded to there are others, evident to all familiar with the deaf for the last twenty-five years. One is the attitude of European observers of American methods. Those methods are exerting great influence, if not imposing themselves upon Europe. The intelligent deaf in Europe look at American schools with longing. Those who can, come to avail themselves of the opportunity here for higher education. They return and stir the spirits of their brothers with the narrative of their experiences, powerfully illustrated as it is by their own evident growth in breadth and knowledge.

Again, the deaf in America during the same period have greatly changed. They are more enterprising, more alert in business; they have a broader consciousness of the meaning of life, a keener appreciation of the value of its opportunities. As a consequence of all, they have a greater tendency to pursue high lines of action and thought, and hence have increasing self-respect.

All these advancements in the character, condition and labors of the deaf are, of course, not wholly ascribable to the establishment and maintenance of collegiate training among them. Other agencies have contributed to the same end. But if from all agencies we were to select one as pre-eminent, surely it would be that which has unfurled and still before the masses of the deaf bears aloft the standard of the highest physical, mental and moral culture.

The Chair: The next paper on the programme is from Mr. Douglas Tilden, at present in Paris, France.

ART EDUCATION OF THE DEAF.

BY DOUGLAS TILDEN.

When we look at a painting, the first thing that strikes us, is the story it tells.

An art critic comes around and glances at the same picture, and he will see not only the story told on the canvas, but also what we fail to grasp, the means and elements that go toward making up the composition. We admire it without being able to tell whether it is well executed or not, while the critic will at once sum up its merits and defects.

In this way the critic is said to be a better judge of art than us. He sees farther than us. We may stare wonderingly at an immense battle-piece on which he would condescend to bestow only a cursory glance, or we may pass heedlessly by what he would spot at once as a masterpiece. A Western farmer will hang up a gaudily colored chromo and deem himself a happy possessor, while a connoisseur will be content only with the pick of European art galleries.

And why all that? The critic is better educated than us, but in what? In that knowledge of what constitutes mechanical excellence in painting. That *finesse* may have reference to the body, form, substance, quality, action, color of the images that the artists depicts with his brush.

Art, therefore, concerns itself not merely with the expression of an idea, but also with the mastery of many things, without the aid of which that expression can be, but imperfectly carried out.

Now, what the critic assumes to know, the artist certainly also knows, for *he* is the creator. He thinks out the picture, and then sets to give substance to the idea teeming in his brain; he imitates the forms, corrects the drawing, adjusts the tones and values, balances the shadows, patches on the lights.

All this mechanical manipulation—imitating, correcting, adjusting, balancing, patching—comes under the designation of *technique* or grammar of the art of painting. The skill of the artist is measured by the promptitude and confidence with which he does those things; his eye has to be educated and the hand trained, and moreover, behind them all, there must be the requisite strong and natural talent, without which all labor would be unavailable.

Now, to acquire that skill, an apprenticeship covering many years is required, and it is best begun in early manhood. The student may be eighteen years old. He begins by copying plaster casts of antique statues or of their fragments, which are admirably adapted for the purpose not only by their matchless beauty, but also by the breadth and simplicity of their masses of lights and shadows. From that, he next goes to the "life class" where he studies the living human figure. A naked man, woman or child poses on a

platform in the middle of a room, and the students sit before their easels, set in a semi-circle around the model, and set to reproduce on paper or canvas, the form that they see before them. The study of the antiques may take one, two, five years according to the aptitude and application of the pupil, while the nude will take a longer time. In Paris it is no uncommon thing to meet a student who has been studying the academic rules of imitating the human figure alone for ten years.

At the same time, to test or stimulate the student's imaginative or inventive faculties, subjects are named, from time to time, for original compositions in charcoal, oil or clay. They may be words of an abstract nature, such as Desire, Patriotism, Maternal Love, etc., or incidents drawn from Biblical and classical times. Thus, at the last competition for the "Prix de Rome" in which ten students, chosen out of some three hundred young sculptors, took part; the subject was "Despair of Adam." In one sketch in clay (almost life size), our ancestor was represented as tugging wearily at a shrub, another as sitting with his head bowed down in profound dejection, another as standing by the side of a primitive spade and wiping his forehead, and, at the same time, looking heavenward with a face which told with unmistakable features, the extreme despair preying on the exile's mind; this third composition was adjudged the best, alike for its *technique* and sentiment, and was accordingly awarded the coveted prize.

The above course is about the rule in all European schools, no matter in what line the pupil's taste will ultimately lead him, be it portrait, genre or landscape painting. Of course, there are theories as to art education which this or that master advocates with all the warmth of our oral and manual teachers, but this paper is hardly the place for such discussions.

Now, the student's first period of "disciplinary study," in which he has been perfecting himself in the means of art, is over; and his second period is come, when, to use Thackeray's simile, he must, like the Indian youth after his trials of endurance, pass into the rank of warriors. He has now to deal with that critical time of his life, when his own inherent powers, as apart from mere mechanical skill, must be made manifest or he falls by the roadside. Hitherto, in a sheltered cove and under the guidance of a teacher, he has been for many years, fashioning his ship; he must now break loose from the mooring and sail his life-long journey alone. "'Method and skill are as rudder and compass,' said Leonardo;" but whither shall he go? Shall he follow beaten tracks, or shall he steer for undiscovered lands? Shall he come back richly freighted or shall obstacles arise before him, and he put into a harbor, discouraged, and let the ardor of his earlier days fritter away? Those questions he can answer only for himself. No hand can hold out succor to him. His guide must be the individuality *I*. He must look into himself and discover his powers there; he must dream and work, and lo! one morning the world may crown his brow with the laurels of a creator!

For the above distinction between the two periods of an artist's career, I am indebted to an article by the Professor of Fine Arts of Yale College, published in the Harper's Monthly some ten years ago, and gladly would I make

use of more of his learned ideas, if they can serve the purpose of this paper, but I think that enough has been said to make us understand:

Firstly, why the deaf, with their keen sight, will often show so much aptitude for drawing and modeling, and,

Secondly, when they come to the greater and true tests, they will fail to be great artists.

Now, suppose a young deaf-mute aspirant came to me for counsel. He is the first pupil in the Institution Art Class, and his friends speak hopefully of him as a coming artist. Should he go direct to Paris, Munich or Rome? I cannot advise such a course. His strength has been measured only with that of those whose powers are weak or uncertain. What, then, should he do? I think it is best first to go to some large town of his own State and, joining a drawing class there, try to make his mark. If he makes no show in this class, he can hardly ever be of any account anywhere else. Of course there are exceptions to this rule. There are pupils who make a brilliant record at school and sink out of sight as soon as they leave the guiding hand of their master, and there are dullards whose powers suddenly burst into flowers as soon as they are free of academic restraints. But all the same the rule is a safe one to follow.

The best course for the unsuccessful deaf mute would perhaps be to go back home and get into some useful trade; and here, in his new sphere he will find that what little training he has had in that provincial art class, was beneficial, and that he can accordingly hope to be an excellent workman.

But suppose, again, that he distinguished himself. He had now better go to an academy in some great Eastern city, such as the Art Students' League of New York City or the Academy of Fine Arts of Boston. Thence his steps may lead him to Paris. I put Paris last, not indeed because it has better equipped schools than America, but because for several reasons, the students from all parts of the world have chosen so make Paris their Mecca. Among those students we find graduates from academies of other countries. Is not it then but natural that, with that influx of so much youthful talent, a high standard of excellence should be maintained as a standard of success in the *atelier* and of admission into the *Salon*, and that the competition for fame should therefore become all the more keen? To succeed under such circumstances, the deaf student's powers, clearly, had better first be put to a severe proof at home, or he will, after some years' struggle (he will naturally expect to stay long before he can be rightly called a failure), have the mortification of finding that his friends had overrated his talent, that he had been put to unnecessary expenses and that, at his advanced age, he must retrace his steps and get into more congenial business.

The above recommendations are not so weighty, if the deaf student is a genius of an unquestionably high order, or if he is the son of wealthy parents, or in himself possesses enough funds to gratify a not over serious inclination.

Another equipment in the career of a deaf artist should be a sound *literary* education. The directions that his masters write to him often contain involved language, to say nothing of technical terms such as value, fore-shortening, per-

spective, which will always puzzle a half-educated mute; current literature is full of news of art of the day as well as dissertations on this or that style, be it that of idealists, realists, impressionists, symbolists, incoherents, Raphaelites, pre-Raphaelites, all of which he should be able to read intelligibly.

All great artists, even if some of them started in life with a poor education were men of culture. Michael Angelo was a poet, Leonard de Vinci an essayist, Flaxman a lecturer.

A courtier referred to Rubens as a diplomat who amused himself with painting.

"I am a painter," replied the artist, "who amuses himself with diplomacy."

The hearing artists have that inestimable advantage over the deaf-mute in that they can hear; brought into contact with each other as students and fellow-workers and with polite society as men of the world, they must eventually come to lop off the shortcomings of their earlier days. What, then, is the instrument with the aid of which the deaf artist expects to overcome his disadvantages and to keep himself continually in repair, if it is not a good education, a taste for reading and some ability as a conversationalist? I have described the two periods of the artist's career, the first that concerns itself with skill and is preparatory to the second, that deals more with the "expression of himself." Does the latter have nothing to do with an instructed mind? Will a deaf artist succeed in spite of his illiteracy? That seems improbable. After a flash of success during the mechanical period, he will, when he comes to the greater after-school test, be weighed in the balance and found wanting.

As is the case with all rules, there may be exceptions to the above, but they can occur only under extraordinary circumstances, or in the very rare cases of exceptional genius.

The *Annals* (Vol. XXVI., No. 3) has an account of a Spanish mute artist, named Juan Fernandez Navarrette (born 1526, died 1579) who seems to furnish an illustration of such an exception.

"He acquired sufficient reputation," says the biography, "to attract the notice of Don Luis Manrique, Grand Almoner to the king of Spain, through whose influence he was invited to Madrid, and on the 6th of March, 1568, was appointed Painter to his Majesty, with a yearly allowance of 700 ducats, besides the price of his works. * * * The king declared later that none of his Italian painters, except Titian, were equal to the mute Spaniard. * * * From his splendid coloring, 'El Mudo' received and deserved the name of the 'Spanish Titian.' His works have a freedom and boldness of design that belonged, says Stirling, to none of his Castilian contemporaries; and it has been well said that he *spoke* by his pencil with the courage of Rubens without (what the Spaniards call) the coarseness of the great Flemish master. * * * He painted no face that was dumb, and although mute himself, his breathing pencil lent to his canvas a voice more eloquent than many a speech."

All accounts seem to unite in giving El Mudo the highest rank as an artist, and his existing works are being preserved in the museums of Spain with

the same zealous care allotted to a Valasquez; but at the same time we are compelled to believe that this deaf-mute painter to his majesty the king of Spain was comparatively uneducated.

"He had no opportunity," says the *Annals*, "of learning speech and lip-reading, for that method was not introduced by the Benedictine friar Pedro Ponce de Leon until 1560, some thirty years after the birth of 'El Mudo.' In his childhood he expressed his ideas and wants by rough sketches in chalk or charcoal, a practice in which he showed great readiness of hand, learning to draw as other children learn to speak."

And again: "'El Mudo' was a man of great talent, and in an uncommon degree versed in sacred and profane history and in mythology. He read and wrote, played at cards, and expressed his meaning by signs with singular clearness, to the admiration of all who conversed with him."

The last paragraph was quoted from the history or the Spanish writer Cean Bermudez, and the statement that the painter could read and write may be accepted with some reserve; for if he could write fluently he would not have found it necessary to resort to the use of signs. Moreover, we learn that "shortly before his death, he confessed himself three times to the curate of the parish of Santo Vincento by means of signs, which that ecclesiastic declared were as intelligent as speech."

Judging from the pictures he painted, which, I believe, were all of a Biblical character, he must have been a copyist in the sense that he could, by seeing a number of compositions treating of the same subject, create out of them a new one, with the figures in new positions and surrounded by new accessories. He could not have been an originator like Raphael, a discoverer like Corregio, but at the same time we know that the art of painting is also a science; that the perfect combining of elements in a picture of even an old theme requires a profound subtlety of mind, and that the fact that he repeated subjects does not, in consequence, detract in any way from his reputation, if he could paint such masterpieces. How, then, his genius came to assert itself in face of manifold disabilities is a problem that must always baffle our understanding. He was the first star to appear on the horizon, and is it not strange that in the history of deaf-mute achievements the brightest and most lasting page should belong to this same painter to his majesty the king of Spain, an uneducated mute who lived centuries before the Abbe de l'Epee came to bless our times?

Now, to conclude, the aim of this short paper has been rather to show what a deaf-mute student is expected to do, than to describe schools and methods or to enumerate deaf-mute artists; and I hope that in doing so I have thrown around the calling of an artist all the dignity and importance that really belongs to it. We are too prone to look upon "art" as something like manual dexterity and nothing more, and to call a deaf mute "artist" who makes crayon portraits from photographs. Where such flippant ideas prevail, the Institution art department is bound to be a poor one, and the effect can hardly be a beneficial one, for are not the deaf artists, of all the bright deaf mutes, destined to contribute a great deal to the elevation of the class to which they belong? It must be remembered that we are one to every two thousand of the population, and

that, in that small number, we cannot expect to look for an over-abundance of talent. Does not this fact, important as it is because of its relation to the welfare of the deaf at large, devolve upon us all the more the two-fold duty: firstly, of discovering artistic propensities among the pupils; and, secondly, of fostering them in an enlightened manner? What if the Institution sends out many graduates before one case of strong natural talent is stumbled upon? Is not one Koh-i-noor found only after many small diamonds have been unearthed? Multiply, therefore, the art classes so that hidden genius might be discovered, no matter where; and when such a young artist is met with, let us teach him dignified ideas of his chosen vocation, and, above all, repeat to him this infallible maxim: Excellence in any pursuit whatever can be purchased only with fortitude, unremitting labor and a high and unswerving ideality.

The Chair (Mr. Gerhard Titze): A paper on the Royal Commission of Great Britain will be presented by its author, Mr. Bray, and read orally by Mr. Hanson.

THE ROYAL COMMISSION OF GREAT BRITAIN—ITS WORK AND RESULTS.

BY ROBERT E. BRAY, CHICAGO.

Mr. President, Ladies and Gentlemen:

To some of you here present it may be recalled that it is just a year since I wrote a letter for the columns of the New York Deaf-Mute Journal upon an item that appeared a few days before in the Chicago Herald, to the effect that out of fifty-two children, candidates for admission to the London (Eng.) School for the Deaf and Dumb, only twenty-three were elected. I have not had the opportunity of reading the comments upon my paper in the other journals interested in the deaf and dumb, but am told my statements were much commented upon, and were corroborated by some of the educated deaf in England.

To you, deaf citizens of the United States of America, who by the grace of God and the liberality of the Legislatures of your various States, here enjoyed the benefits of an education, untrammelled by the restrictions imposed by the scanty resources of charitable organizations, or the want of influence arising through the poverty or reluctance of parents to receive charitable aid for their deaf children, you sympathize with what is still the misfortune of large numbers of English deaf mutes, who grow up deprived of the inestimable blessing of an education, the sole and only means of developing their dormant minds, and thus lifting them above the level of the animal world.

Consider the lot of these fifty-two children, who had to pose as candidates for admission to one school. Many of the twenty-three who were successful had been required, in all probability, to wait one or more years before they were lucky enough to gain admission to the school. Those who were unfortunately unsuccessful would have to remain in total ignorance for another year, or perhaps find their chances gone altogether for a lifetime, to become rational and civilized men and women; perhaps, through no fault of their own. Some might eventually be confined in asylums for the feeble minded or insane, just because they failed to express their wants and desires in an intelligible manner, or confined in poor-houses, because they had not acquired a trade that would keep them independently of other help.

But here the opportunities are open to all the deaf who will accept of them; although occasionally we hear of deaf-mute children, even in Illinois, being kept on poor-farms or asylums for feeble minded, because those having the care of them have not heard of the schools where they might be educated. Still, these cases are isolated, and whenever known prompt measures are taken to remedy the injustice. In England the schools are all supported by voluntary contributions. You can little understand the repugnance I feel when seeing this polysyllabic expression. I have seen it outside the gates of all sorts of buildings in London and other parts of England. The cripples are supported

thus, and pleas are put in the newspapers for help continuously to keep them from starving or being turned from these havens of refuge. The consumptives, the incurables of all kinds of diseases, the feeble minded, men and women of evil repute who have lost their health or profess reformation, the blind, old tradesmen, worn-out teachers of both sexes—over all these houses is to be observed that degrading sign, as I look upon it, "Supported by Voluntary Contributions." In one way it expresses human sympathy for the afflicted, and in that it is ennobled; but on the other hand it is too apt to give every unfortunate who accepts the aid of these places the badge of pauperism or "Charity," which latter does not signify the same as St. Paul used it—*Love*, but it means a grudging donation of \$1 or \$5 yearly in order to see one's name in print as a 'benefactor' in connection with others of his or her acquaintances.

The English deaf, many of whom, like myself, have lost their hearing in youth or later years, feel indignant that their class, who require an education, must accept it as an act of charity, or else their friends be compelled to pay a very large yearly sum for a rudimentary education, which sum would, if they could hear, be adequate for their support in college, or learning a well-paying profession. So for years they have agitated for the English schools to be under government control and inspection, the Voluntary Contribution system to be done away with, and a humane law passed whereby every child who is unable to hear sufficiently to take its place in a common school should be provided for in its educational period by the state.

This demand, which my American friends would think reasonable enough, met with many and serious objections from superintendents of schools and others, where such schools were already well provided for by donations, legacies and other charitable bequests. These people foresaw an end of certain private emoluments. Where they were allowed to keep an unlimited number of private pupils at the same time as they were teaching the children admitted by charity, the private pupils would enjoy advantages out of the reach of the others, being waited upon by servants, and treated with greater consideration and respect by the principals and teachers. This would often breed an amount of arrogance and pride in those more favored ones than would scarcely ever be eradicated in after life. It is both amusing and mortifying to be in the company of one of these parlor-boarder, educated deaf mutes, and notice the air of superiority they frequently give themselves when dealing with an old schoolmate of the other class.

But as I have said, the more enlightened deaf, and the teachers, have been steadily trying for better legislation. Years passed, and at length some attention was paid to their complaints, mainly through the persistency of Mr. Wm. Woodall, M. P., who had taken a great and lively interest in the deaf while a member of the House of Commons. The Conservative government of that time, 1884 I think, in order to pacify Mr. Woodall and some of his friends, who, like the "importunate widow" mentioned in St. Luke, would not leave the government alone until they got what they wanted, a Royal Commission was appointed, with a metaphorical flourish of trumpets, and an exceedingly dignified inauguration. I append the list of the Royal Commissioners, with a few observations upon their qualifications as arbitrators:

ROYAL COMMISSION OF INQUIRY DEAF-MUTE AND BLIND EDUCATION.

Chairman, The Rt. Hon. Lord Egerton, of Tatton.

The Rt. Hon. The Lord Bishop of London, D. D.

The Rt. Hon. Sir Lyon Playfair, M. P.

The Rt. Hon. S. Mundella, M. P.

The Rt. Hon. Sir Lelwyn Ibbetson, M. P.

Admiral Southwell Sotheby.

Benj. Ackers St. John.

Dr. Thos. Rhodes Armitage,

Wm. Auchinloss Arrol.

F. S. Campbell.

Sir Wm. Tyndall Robertson, M. D.

The Rt. Hon. Wm. Woodall.

SECOND COMMISSION.

Rev. Wm. B. Sleight.

Rev. C. M. Owen.

L. Van Oven.

I feel rather tempted to make some disparaging remarks about the composition of this committee. It is just a sample of the ordinary way such things are done in England.

The Chairman, the Most Noble Lord of Tatton, I should not think possessed any special knowledge of his duties, or had any acquaintance with the deaf and dumb, particularly of the class most affected by his decisions.

The Lord Bishop of London, would, on his own line, be a very hard worked man; he has the oversight of all the clergy of the Established Church in London; has to arbitrate in their quarrels between themselves or their congregations; to preach himself; to attend to his parliamentary duties in the House of Lords; assist at social functions among the aristocracy, and occasionally show himself among the poor of that great city. I cannot conceive what time he could give to this hardly debated question of State aid to deaf mutes versus voluntary contributions.

Sir Lyon Playfair. A scientist of high rank and a politician in the best sense.

Admiral Southwell Sotheby, as his title implies, would be an old salt; he would be about the last to understand the questions most pertinent to deaf-mute education, for in the whole British navy there would not be an officer or A. B. who could either be deaf and dumb or blind.

On the whole list of fresh appointees there are only three names I could recognize that could speak with any authority on deaf and dumb matters, they are Mr. Wm. Woodall, Sir Tyndale Robertson, Mr. Ackers St. John; but even these were without *practical* knowledge of deaf and dumb requirements.

Sometime after the original committee had been nominated, there was so much dissatisfaction with its composition, and the committee themselves found they could not get along without the aid of specialists, so three more names were submitted to the Queen and graciously accepted as part of her royal commission, the were, the Rev. Wm. B. Sleight, whose father was honorably known

for forty years as the principal of the Brighton school; Rev. C. M. Owen, an Episcopal clergyman and friend of a young semi-mute gentleman who ultimately was ordained to preach to the deaf. Thirdly, Mr. Wm. L. Van Oven, whom I think, from his name, was associate with the teaching of the oral system.

The Committee commenced their work by ordering teachers of the deaf to London for examination, and also accepting written papers from them. All this had to be done after parliamentary precedent, in which a great deal of "red tape" is unwound. Then the Committee concluded it necessary to make personal visits to the schools and institutions through the country. After that Europe was overrun with them in search of novelties, not a country except Turkey and Russia was exempt. A great deal of information was acquired; very rarely were the principals of foreign schools averse to giving the Commission all the assistance in their power. The majority of the Commission being not experts in deaf-mute education, were more impressed with the oral system than the sign or combined; a little talking, even of the simplest forms of speech, by a semi-mute, or alleged deaf mute, was considered a greater marvel than the best display of intellectual activity and knowledge when the pupil happened to be unable to talk. There was a decided bias against the manual system, and its advocates were in many instances treated in scant courtesy, and frequently were the objects of cross-examination and re-examination in order to break their evidence, but in every instance they came out triumphantly.

The Rev. Mr. Owen, who was one of the Committee, submitted himself for examination, and gave his testimony in a very interesting and convincing manner. His experience of the deaf in general, and of his friend, Mr. Pierce, in particular, strengthened his conviction of the superiority of the combined system over the pure oral. Most other practical teachers of the deaf supported this view; they readily admitted that in some cases the oral was of the greatest benefit, but in rapidly instructing a class of varying degrees of deafness, but of equal intelligence and acquirements, the sign system gave the best results.

The whole field of deaf-mute education, ethics and morals, was covered by the evidence. Prof. Bell was able to give his views of the laws of sociology in *extenso*, and very interesting they were to the examiners and to those who have read his theories. They must be considered respectfully, they have been a work of labor and love on behalf of the mute, but though the theory may seem unanswerable by logic, yet in actual practice we find such is often disregarded with no evil consequences resulting therefrom.

Dr. Gallaudet, of Washington, was invited to address the Commission; he very kindly accepted. He came as a representative of the teachers of the United States. His evidence was very interesting; it was the experience of a life time devoted to the best interests of the deaf; a grand example of the laws of heredity—a worthy son of a thrice-worthy father. The Commission was much impressed with his views and the results he was able to show from the standing and careers of many of the graduates from Kendall Green. But he was occasionally interrupted by some not over-wise question coming from one

of the know-nothing figure-heads on the Committee. But his patience and tact won him great applause. A very graceful action during his evidence, was the presentation of a complete set, in thirty-one volumes, of the American Annals of the Deaf and Dumb. The Rt. Hon. Joseph Chamberlain, M. P., of England, gave an account of a personal visit to Kendall Green; it was delivered in his usual graceful and convincing oratory, and was highly in favor of the work carried on there, with the wish that the same could be done in England.

Having given a synopsis of the views of two representative Americans and of two English laymen, I now come to the evidence of the English teachers. The principals of schools, or, as we say here, the superintendents, only were invited, a very few missionaries to the adult deaf were among the number; no assistant or subordinate teachers, neither were there any representative deaf mutes or semi-mutes, with the exception of two only, Mr. Healy, of Liverpool, and Mr. Baker, the Hon. Secretary of the Royal Association in Aid of the Deaf and Dumb, a society which has been of great value in London in the interest of the adult deaf-mute population.

Mr. Healey handed in a written statement, which was accepted not a single question was addressed to him; he was introduced to the Commission and bowed out quicker than it takes to tell it.

Mr. Barker was accorded a little more courtesy, a distinction in his case owing to his position as a civil servant under government, acquired, as he himself admitted, not altogether by merit. His answers to questions in some instances were prompted by very good sense, and, like an Englishman, were very outspoken. He alluded to his school career under inefficient teachers; he was a semi-mute but received no oral instruction, nor was his speech improved methodically, yet at the examination he was brought before the public as an example of the oral method, which he terms was a bare-faced falsehood. He approves of the oral as an adjunct, but is a firm believer in the mixed system. I have spoken of the class distinctions in deaf-mute schools arising from the majority of the children obtaining their education as an act of charity and not of right, and of other children in the same schools and classes, who were termed parlor-boarders, and lived in a more sumptuous style than the others, having also the direct personal supervision of the superintendent, his wife and assistants after school hours. Mr. Barker being educated in this way and of the latter class retained some of those prejudices which I consider are inimical to the real welfare of the deaf mute in school.

As an example. He is asked if in favor of trades being taught in schools.

Ans. No.

Why not?

Ans. Because no master will take a workman without an apprenticeship. His idea seemed to be that it would be preferable for a deaf-mute boy to go into the world helpless instead of with a good knowledge of a trade by which he could earn money at once.

Mr. E. Townsend, principal of the Birmingham, Eng., school, was very emphatic in his advocacy for State aid, as we understand it in America; his

school has been established for sixty or more years; no provision is made for the physical training of the children. I visited that school many years since when under another superintendent, and I shall never forget the miserable listlessness of the poor children in the evenings, no books nor games to keep their minds and bodies busy. I have no doubt things would be much better under Mr. Townsend, but he deplores that there was only one school room, where all classes were taught in common, no class or study rooms were provided, and, as a general thing, he could only have a poor staff of assistant teachers, young men and women of ambition would not accept the salaries offered them, less than laboring people. This, indeed, is very true and is a sample of many other teachers' evidence. The regret is almost universal that the schools are quite inadequate for educational purposes as understood in these enlightened times. Limited resources cripple the enthusiasm and abilities of the teachers. The prayer was for entire State control of the schools with adequate funds to pay for efficient instructors and the requirements of the pupils.

The only exception to this universal appeal to the British Government for aid, comes from the secretary of the London Deaf and Dumb Asylum, the oldest and richest school in the country, and the place where the first philanthropic Dr. Gallaudet was refused the permission to acquire the art of teaching the deaf. It has been explained that the occurrence was the result of an agreement made at that time by the directors of the school whereby the family of Dr. Braidwood had the sole monopoly of imparting his system of deaf-mute instruction. What seemed at the time a most ungenerous act and a great misfortune, like other happenings that occur to nations and individuals, was by the power of God only a blessing in disguise.

Mr. W. H. Warwick is the secretary of the London Deaf Mute Asylum and objects to Government interference in the management of his school. It is the same old, old story, especially in England where the rights of "property, property" are deemed inviolable. This school is the wealthiest of all; until fifteen years ago the old building that had stood the requirements of nearly 100 years of deaf-mute teaching, was supplied with an annex—as I might call it—at Margate, a seaside resort perhaps forty miles from London. The children were under better sanitary conditions than at the old school, which for many years had been situate in the midst of a most squalid population, and in the adjacent neighborhood tanneries and other insalubrious and evil-smelling businesses were carried on. In the heat of summer all the school windows were closed, and both teachers and pupils were in danger of suffocation by foul and heated air. Things have improved lately, but with all its wealth no attempt is made to impart an education to *all* deaf-mute children who apply for it, or who live in what is called London. So that in the year 1892—eight years after the Royal Commission had started its inquiry—this wealthy school was electing its *objects of charity* by votes, and out of fifty-two candidates only twenty-three were to have access to its privileges! Mr. Warwick would not give much information about the funded-property and other wealth of the school, but admitted that every year children who could not obtain enough votes were "left

over" uncared for till another election. At the time he was examined, A. D., 1886, fifty-eight children were "left over" for that year.

Mr. Richard Elliott is Superintendent of the London School, and by his zeal and enlightenment, many changes were made for the better, against much opposition from parsimonious Directors. Mr. Elliott's position is such that he has little voice or choice in the financial management, hence he has been subjected to many restrictions. His evidence was given in a very straightforward manner. He thinks much of the oral system where it can be successfully used, and every effort is made to develop and cultivate the children's powers of speech; but where the results are unsatisfactory, they are transferred to the sign and manual department.

The majority of teachers are against day schools for the mute children, and the usual arguments are adduced.

The Commissioners, with the apparent object of saving Government money, were very anxious to get a favorable opinion of day schools, so that the cost should be thrown upon the local rates or taxes, but was not successful in putting the scheme through.

On the marriage question there was much interesting discussion, from the philosophical theories of Professor Graham Bell, downward. The Chairman of the Commission was far more prejudiced against deaf-mute marriages than Professor Bell. As an illustration: Mr. E. Townsend, of Birmingham is under examination. He is asked if he *disapproves* of them? You see how the question is put. He replies, No. I think they are the most natural thing in the world. Question, 17354. Why? Because of the sympathy and mutual feeling, and mutual interest very often; and more than that, I think it is better for the deaf and dumb to marry and have children in wedlock, than to have a lot of illegitimate ones, which would invariably be the case if they were not married.

Question 17355: Do you think that the absolute ultimatum? And so the argument continues, the Chairman showing his animus against young deaf-mute people being brought together in school. The old British idea of seclusion of the female.

In many of the schools supported by voluntary contributions, the limits of Institution training is fixed at only four years—which is all the funds will allow. The Rev. Mr. Stainer, a teacher of many years standing, advocated a period of ten years in school, eight spent on languages and two on manual training.

It is absolutely impossible for me, in the time limits allowed for this paper, to notice the evidence of many other experts in the instruction and training of the deaf. I have omitted to mention that the Royal Commission was authorized to enquire into the condition of the blind as well as the deaf. We are, of course, all sensible of the justness of the plea that the blind should be equally well provided for in all that concerns their welfare as the deaf. But I consider it a matter of regret that this Commission should have been obliged to accept this double task—either of them requiring all the thought and skill of men of the highest culture to do justice to—and when it so happened that a day or a part of a day was devoted to listening to arguments about the deaf,

and then the next day or part thereof was spent in receiving evidence on the wants of the blind; I maintain that it was absolutely impossible for either class of our afflicted fellow creatures to receive that undivided attention, and impartiality of judgment that was absolutely necessary. The requirements of the deaf are so utterly dissimilar in the matter of education, to what is necessary for the development of the faculties of body and mind of the blind child, that it seems to me, the adjudicators would sometimes unconsciously let their thought run on what would advantage one class, when they should be determining the requirements of the other.

It was with reluctance I accepted the invitation to address the Congress on this subject, having been absent from England for several years, and thought one better qualified might have been selected. But being in some measure instrumental in getting the Government to nominate this Commission, I know the many years the friends of the English mute spent in agitation for recognition before the Commission materialized. We wanted something of a less cumbrous nature, and thought a few, earnest-minded men could have settled the question of State aid in a few weeks or months at the latest. The British Government thought otherwise. Hence the Commission was started, and its deliberations extended year after year, with the steady refusals of its officials to take the educated deaf into its confidence, we thought it might last until the commencement of the next century, which some people expect will usher in the millenium. The enquiry, however, was finished a few years ago, though little was known of it; its very existence had been forgotten, until the appearance of four bulky volumes, which not long since, were circulated among a few of the institutions for the deaf. I have been fortunate in gaining access to them by the kindness of Dr. Gillette, lately of Jacksonville, and have done my best to digest the moiety of 22,298 questions, and their respective answers, which as usual would often require an hour to cover a monosyllabic query. The other half of the questions, I should think, would represent those of the enquiry into the condition of the blind.

The evidence being heard, the Commission drew up a series of recommendations concerning the deaf, educationally and socially.

RECOMMENDATIONS:

Educational. (1). Children to enter school at the age of seven and continue until their sixteenth year.

(2). All schools having Government grants (of money) to teach the oral system the first year. Children shall only be taught the manual, or combined system, if they prove mentally or physically incapable of being benefitted by the oral system.

As regards the first, it would be impossible and unjust to make a hard and fast rule, to send all pupils away from the school at the end of their sixteenth year, would be to deprive the backward youth of the opportunity to gain a better standing in language; and also close the way for bright children to obtain a more complete mastery of it; and of the ordinary branches of a good education.

Educational. The Commissioners think the "mixture of the sexes in school, and especially in after life, is in all cases inadvisable."

At this time we shall probably have several of the British Commission among us. We must show them what we know of the advantage to both girls and boys of co-education; already in England some steps, tentative and timorous, have been made in this direction in the higher branches of learning. But the old British prejudice and horror of innovation is strongly displayed in this recommendation.

Marriage. This leads to the consideration of the marriage question, which the committee consider in all cases inadvisable, when contracted by congenital mutes.

This is due in a large measure to the terror inspired by the hypothetical cases of Professor Bell. They would like, if possible, to prevent these marriages by Act of Parliament. They have the idea that a tremendous responsibility is thrown upon society by the permission of these deaf-mute marriages; utterly ignoring the hundreds of thousands of hereditary criminals who marry, as well as the offspring of the vicious and depraved, born out of wedlock, reared in vice and infamy, costing the community hundreds of thousands of dollars in efforts of repression, by police, prisons, and other engines of the law; while the deaf mute, congenital or not, his school days over, with an education equal to his capacities and started on the road to work, however humble, is almost invariably a law abiding citizen and a producer of wealth to the country.

In respect to the great question of State control of the schools; putting them on the same basis as the institutions for deaf mutes and the blind in the United States and Canada, where every child, poor or rich, has an equal right to an equal education, and the best that the latest development of the art and theory of deaf-mute instruction is able to impart. The British schools will undergo no such remodeling, neither will the Government be responsible for apparatus nor books. The Commissioners, without taking into consideration the different conditions under which the present institutions carry on their work, where some few have a surplus of funded property, and others are in a chronic state of beggary, simply recommend that a grant of about \$50.00 per annum be given for each scholar.

Trained teachers "as in Germany," (why was America to be ignored, which gave far more information and precedents than any other country) should receive salaries such as would induce teachers of special attainments to enter the profession, and on a higher scale than those enjoyed by trained teachers of "ordinary" children. This recommendation does only tardy justice to the abilities and self sacrifice of many worthy men and women who have remained teachers of the deaf in spite of many discouragements, but we must remember that this is only a recommendation, there is nothing to hint, as yet, that the government will enforce any or all of them.

I must now close this exceptionally long and perhaps discursive paper. A great field has had to be covered in order in some measure to do justice to the Commission, which has indeed been most exhaustive, however disappointed

many of the British deaf were that they were not allowed better representation on the Committee.

My own defects of expression and language I attribute in no small degree to the want of such educational training during my youth as I should undoubtedly have enjoyed had I been born or reared in this country. Though desirous of an opportunity to acquire a thorough course of instruction, my wishes were regarded with indifference or suspicion and I must frankly say I have been quite unable to discover a case when a mute or a semi-mute has gained any distinction in the literary or business world, through the stimulus of any of his instruction in deaf-mute institutions in England. I take it as a personal favor, notwithstanding my deficiencies, to have been permitted to address you. The British deaf-mute and semi-mute population owe a great debt to their American friends, the deaf and the instructors of the deaf, for their sympathy and good will, and I take upon myself to tender our grateful acknowledgements for the same.

The Chair: A paper on "The Deaf in India" follows, from Mr. Francis Maginn. It will be delivered in signs by Mr. Odebrecht, and read orally by Rev. Dr. Gallaudet.

THE DEAF OF INDIA.

BY FRANCIS MAGINN, BELFAST, IRELAND.

Mr. President, Ladies and Gentlemen :

I feel happy to take the opportunity given me on this occasion, and would humbly endeavor to create an interest in the condition of our brethren in India. Before doing so, it is well to notice the improved facilities enjoyed by the hearing masses in India.

In the year 1854 the British East India Company resolved to introduce a national system of education for India, in a dispatch from the Board of Control, July 19, No. 49, 1854. The most important feature of the dispatch was the measure of Grants-in-aid. It offered to all schools already existing, or that might hereafter be established, provided they were found efficient, pecuniary aid, and to an amount in each case not exceeding sums arising from local sources, subject to conditions that in no way interfered with the perfectly free action of the managers of such schools, and only requiring that they should be submitted to government inspection, with a view to insure the secular instruction therein furnished being of a satisfactory character.

Up to that year (1854), during the rule in India of the English East India Company, only small and local efforts had been made by the state to educate the people, and even these had languished. The school of Fort William, established during the Marquis of Wellesley's administration, was again abolished in 1853. But in 1881, Calcutta, Madras and Bombay cities each had a university with professors, and granting degrees in arts, medicine and law and civil engineering. In the ten years—1872 to 1881—there had been 56,647 candidates for matriculation, of whom 21,182 had passed.

In 1881 there were 79,953 institutions for youths and 2,599 for girls, with 2,195,614 scholars, of whom 120,365 were females.

During Hindu and Mohamedan supremacy, except in a few rare places, the education of their subjects was left to the benevolent efforts of learned men, who taught gratuitously such pupils as sought instruction; and this practice is continued to the present time. Since the arrival from Europe of Portuguese, Dutch, Danes, Italians, French and British, the Christian missionaries of all sects have striven to spread education amongst the people, and there are schools and colleges in which the English language is the medium of instruction which compete successfully with the institutions established by the government of India.

I trust this Congress will give impetus for further good work, and that the report, with that of the Teachers' Convention, should possess great interest for those who look forward to legislation for the deaf in Great Britain and Ireland and India. It is scarcely creditable that England, which has spent over \$30,000,000 on grants to schools for the hearing, last year allowed the deaf and

dumb to be educated through charity. I am glad to think that this injustice—I can call it by no other name—will soon be a thing of the past, and that the Educational Department is waking to a sense of its duty in this matter. I have had a communication from the Right Hon. A. H. Acland, M. P., Vice President of the Council of Education, in which he said: "The bill for the education of the deaf, to which you allude, has been introduced in Parliament and referred to a select committee of the House of Commons."

We know that to all preceding generations of the deaf, until a century ago, education was non-existent or unattainable. It is only right that deaf mutes who have been happily brought by the education we have received to enjoy the blessings of civilization and religion, should help that the same blessings should be extended to the 150,000 living sufferers from life-long deafness among the population of India. There are in other parts of the world 500 special schools while in the whole of the vast territory of India there is but one, of recent foundation, containing less than thirty pupils. Bombay itself, in which the institution stands, contains 551 deaf mutes of different races, the Presidency contains over 16,000, and the whole of India a total variously estimated at from 150,000 to 200,000.

As the Indian peoples are now so largely, as I have demonstrated, admitted to English rights and privileges, education and religious influence, it is right that the government of India should establish a system of education which will afford to the deaf and dumb inhabitants of that vast land those advantages of education which we gratefully enjoy, and which our unhappy brethren in the East have never known.

The Institution at Bombay was established through the exertions of Monsignor de Haerne, who intended founding one in India before he thought of England. He persuaded Monsignor Meurin, the Archbishop of Bombay, to begin an Institution for boys, and sent out Mr. Walsh to be head-master. Mr. Walsh had previously been the head-teacher at St. Joseph's Cabra, Dublin.

While at the Deaf-Mute College, Washington, I wrote to the Marquis of Dufferin and Ava, then Governor General of India, offering to establish a school at Calcutta, providing that I received pecuniary assistance from the Indian government. My letter was referred to the Education Department at Calcutta, and I was promised assistance on condition that I would undertake to raise one-half of the amount needed for the support of the school by voluntary subscriptions. I could not venture to start a school under such circumstances, and nothing more was heard of the matter until the following letter was forwarded by Girindranath Bhowse, an influential native gentleman residing at Calcutta:

DEAR SIR:—I am told that three or four years ago you applied to the government of India for aid in the establishment of a school for deaf mutes, and that you did not, unfortunately, receive the encouragement you deserved. My object in now writing is to inform you that I and a friend of mine are anxious to carry out your plan. But we cannot take any steps in the matter till we have some idea as to expenditure, etc. I should, therefore, feel much obliged i

you would kindly draw up a scheme for a small Institution. Of course I assume that your interest in the deaf mutes of this country has not ceased.

Apologizing for the trouble I am under the necessity of putting you to, and soliciting the favor of an early reply, I remain, Sir, yours faithfully,

BIRINDNANATH BHOSE.

Complying with this gentleman's request, I sent him all the information I could gather. The Secretary of the Calcutta Education Department gave all encouragement. The London Indian Office was desired to act, and to select a candidate for post of teacher for the proposed school.

Friends of the deaf and dumb have been on the *qui vive* for the inauguration of a system of education for India, and are disappointed that the Indian officials have not done their duty. In order to set the official machinery again into motion, it seems that there could be no better plan than a largely-signed petition to the Queen. It would, indeed, be a touching scene to behold deaf mutes, serving under different forms of government, beseeching the most humane and benevolent sovereign on earth to consider the case of your unhappy Indian brethren.

The Chair (Mr. W. E. Harris): The paper that follows is on "The Term Charitable as Applied to Our Schools." It will be presented by its author, Mr. Hanson, and read orally by Dr. J. L. Noyes.

THE TERM "CHARITABLE" AS APPLIED TO OUR SCHOOLS, AND OTHER MISCONCEPTIONS CONCERNING THE DEAF.

BY OLOF HANSON, M. A., MINNEAPOLIS, MINN., U. S. A.

When the education of the deaf began in this country, its possibilities were largely a matter of conjecture, and the founders of our earliest schools probably expected that it might be necessary to care permanently for at least a portion of their pupils. This is indicated by the name Asylum, which still attaches to our honored parent school at Hartford.

It soon became apparent, however, that all that was necessary was to give the deaf an education, and the word Institution came into general use. This word neither affirms nor denies the existence of charity or benevolence. It leaves the question in doubt, and therefore is little better than the word Asylum.

It is clear that in the public mind the idea of charity is quite generally associated with our schools. People not personally familiar with them rarely speak of them as schools or institutions; the word asylum is generally used, even without any purpose of disparagement. The reasons for this prevailing impression are various, and some may be noted.

The first and foremost reason I believe to be founded in a generous spirit of the public mind. On first seeing a deaf person, the natural sentiment is a feeling of pity, and people slightly acquainted with the deaf think that they need help, and, therefore, that they get it. The collection of the deaf by themselves in large schools lends color to this belief, as to the casual observer they bear a certain resemblance to insane asylums, with which they are probably associated in the public mind.

Without education, the deaf indeed are dependent and to be pitied. Those engaged in their education, and especially those whose duty it is to procure funds for carrying on the work, may often find it necessary or advisable to appeal to the spirit of charity in our law makers in order to attain their ends. The idea of charity thus invoked in behalf of the uneducated deaf is apt to remain in the public mind associated with the deaf even after they have received their education.

In this country it is a recognized duty of the state to provide for the education of its citizens. The accident of deafness or blindness does not absolve from this obligation, though it requires the establishment of special schools. These schools are a part of the public school system, and they are in no sense a charity. Though the pupils enjoy certain privileges, such as free room and board, this is not granted as a charity, but in order to increase the efficiency of the schools. Our schools are schools, neither more nor less, and this fact should be impressed on the public, on all occasions, and by every means in our power.

Other reasons may be traced to our lexicographers. Webster, in his definition of asylum, makes a direct reference to the deaf in the third definition, which reads as follows: "Specifically, an institute for the protection or relief of the unfortunate, as an asylum for the poor, for the deaf and dumb, or for the insane." The Century dictionary gives a similar definition and a direct reference to the deaf and dumb, and Worcester defines an asylum: "A charitable institution, as for the blind, deaf and dumb, lunatics, etc."

The word institution is a little better off so far as the idea of charity is concerned, because charitable institutions occupy quite as prominent a place as any others in the various dictionaries.

In a work entitled Decimal Classification and Relative Index for Libraries, etc., we are placed in not very desirable company. Under the head of Associations and Institutions the order is as follows: 362.2 Insane, .3 Idiotic, .4 Blind, Deaf, Dumb, .5 Paupers, etc; Under the head of education of special classes, the deaf are mentioned, but with a cross reference to the word asylum. As this work is coming into general use in libraries, an effort should be made to have this unjust classification corrected.

In a few European countries the schools for the deaf are supported mainly through private charity, and as a large proportion of our population has come from these countries, the idea of charity is in their minds naturally associated with the deaf.

The consideration of the deaf by the conferences of charities and corrections does not tend to remove the public misunderstanding, and should be discouraged. Until the last census the deaf have been classified in the census reports with the dependent and criminal classes. Fortunately in the last census, through the efforts of leading men in the profession, our schools were placed in their proper place among educational institutions. Thanks to the same men we have a place here to-day, not among dependent classes, but among educators. This is a sign of progress, and will do much to place us in our proper place before the public.

Having mentioned the causes that associate the idea of charity with our schools, it remains to indicate the remedies.

The errors of the dictionaries and works of reference should be corrected as early as possible. Editors and professional men look upon these as their standards and when they find themselves endorsed by leading lexicographers, it is sometimes difficult to convince them of their error. While the definitions may have been excusable in their day, their application to schools for the deaf as now conducted in this country is entirely out of place. "*Tempora Mutantur et nos mutamur in illis.*" Correct ideas may also be disseminated through the press by means of short essays or circulars, interviews, and through personal contact with the public. The misleading names "institution" and "asylum," should be changed to schools. All familiar with the subject acknowledge that this is the only word that correctly describes their character and purpose.

As to the other causes, which are of a general character, they can be met only in a general way. The misconceptions in regard to our schools arising from these causes extend also to the deaf as a class.

One reason why the deaf are not better understood is the difficulty of communicating with them. Writing is slow; signs and finger spelling are known to comparatively few; and lip-reading is limited in its possibilities as a means of communications. For these reasons many highly educated deaf persons do not receive the consideration which the same attainments would insure to a hearing person; and, on the other hand, some are given credit for attainments which they do not possess. Among the deaf as among the hearing, there is a wide range of culture; but it is difficult for the hearing public to discriminate in the case of the deaf.

We must not overlook the fact that to most people the sight of a deaf person is, comparatively speaking, a rarity and the acquaintance of one still more rare. Probably the vast majority of people form their opinion of the deaf from the appearance or deportment of some whom they have happened to see. From this consideration it is clear that to secure the good opinion of the public we should give careful attention to our personal appearance and conduct, and our schools cannot give too much attention to inculcating in the pupils good manners and dignified deportment.

It must not be supposed that misconceptions are all on the side of the hearing public. The ideas of the deaf concerning the hearing are often quite as incorrect as those of hearing concerning the deaf. We often misunderstand grievously our hearing friends. Being accustomed to interpret people's thoughts by their looks, an indifferent look will be interpreted as a slight, or a thoughtless act as an insult, when nothing of the kind is intended. We must be very careful not to take offense hastily, but place the best interpretation on their acts, for in nine cases out of ten it will be found to be correct.

We should also try to associate as much as we can with the hearing in order that we may understand them better and they us. Much might be said, which the limit of this paper does not permit, in favor of the deaf attending church with the hearing and going with them to socials and entertainments. We must not expect to gain social recognition without effort, but when in company should try to make ourselves agreeable, so that it will be a pleasure for our friends to ask us to come again.

Mr. President: There are remaining two papers which are not on the programme, but have been sent to us from abroad. One is from Switzerland and the other from Italy; they will be filed and appear in full in the proceedings.

THE DEAF MUTES OF SWITZERLAND.

BY JACQUES RIECA, GENEVA.

[Translated by Mr. A. G. Draper.]

Switzerland does not form an exception to other countries in regard to the deplorable infirmities from which a part of humanity suffers. I wish to speak of that class disinherited from birth, the deaf and dumb.

The Swiss deaf mutes devote themselves in general to arts and manufactures or to agriculture; they live by their labor and, with few exceptions, they rely upon themselves, and hence they are neither rich nor poor.

At present there exists no society for the deaf in Switzerland, but we meet habitually once a week in a cafe to converse upon various subjects, and that forms a kind of succession to the Geneva society which existed in 1875. It prospered for several years, but was finally dissolved owing to dissensions which frequently arose among the members, who were eight in number. At that time there were also two other societies in German Switzerland, that at Zurich and the Federal. They had the same fate as that at Geneva. It is truly regrettable to see left in a corner the magnificent flag costing 600 francs, which the Federal society procured by means of a subscription. We hope that by and by it will not be thus left.

After every evil there comes always some good, and so after having been grouped in societies the Swiss deaf frequently mingled more freely listening to one another—Protestants and Catholics, the Jews being little represented. During a certain time a religious meeting was held every Sunday, its origin being due to M. Duneuf, a mute painter, very well versed in the Scriptures; but it did not continue very long for lack of hearers.

The deaf of German Switzerland maintain good relations with the French; as to the Italian portion I cannot say whether the German Swiss mingle with them, they being separated by the great rampart of the Alps through which the St. Gothard tunnel, the greatest in Europe, passes.

Most of the Swiss deaf come from the schools at Geneva, Moudon, Berne, Zurich, etc. Outside these schools there are several boarding or private schools where the pure oral method is in use, as also in the twelve Swiss schools, of which four are French and eight German. It is greatly to be regretted that the method of the Abbe de l'Epee has been put aside, and we do not at all understand the strange opinions of the directors and teachers which prevents them from using the combined method, which is the best and most efficient method by which to perfect the education of the deaf as a whole.

To our knowledge there is no school for the deaf in Italian Switzerland; there the deaf go to neighboring Italy or to Milan to learn to read and write. The institution at Zurich merits special mention, for it is the oldest in Switzerland, and in all respects it is better managed than the other Swiss schools. Its di-

rector, M. Schibel, has been at its head for sixty years, and he has finally resigned to live tranquilly in retirement. A venerable old man, aged 86, he is yet vigorous, for he still possesses all his faculties. Geneva has two schools of fifteen or twenty pupils each, in which the articulation method is applied. One is directed by M. Sager, successor to M. Maquat, and supported by M. de La Rive, a very wealthy citizen of Geneva who has a mute daughter. The other is confided to M. Dejoux and is supported by the City of Geneva.

At the institution at Berne they teach the trades of shoemaking, tailoring, carpentering and weaving. In other schools where pupils depend upon their parents, they choose those occupations ordinarily the more useful and usual, as bookbinding, engraving, lithographing, etc., which are better paid in French Switzerland and in which, as in France, the workman gains according to his capacity. There also come from them painters, photographers, diamond cutters and makers of watches, clocks and jewelry. Several painters have studied the art at Munich and at Paris: M. Bleuler, of Zeurich, a former pupil of M. Schibel; M. Deneuf, of Neuchatel, a former pupil of the school at Yuerdon under the direction of M. Naef; M. Teller, of Geneva, under the direction of M. Somel. M. Spalinger, of Zurich, engraver upon wood, a former pupil of the Zurich school, labored five years at Paris, which he left after the revolution of 1848 and established himself at Zurich, where he employs several workmen, among whom is M. Jules Salzyeber, a mute. He received a bronze medal at the Universal Exposition at London in 1851, and one of silver at the Swiss Exposition at Berne. M. Veillard, of Geneva, an engraver of jewels, was a pensioner of the French Government under Napoleon I., a pupil of the institution in the Rue St. Jacques, under the Abbe Sicard, and also of M. Jouffroy, a very clever and distinguished engraver and a member of the Institute of France. The artistic works of M. Veillard are numerous; one may mention among others the portrait of General Dufour; and among M. Teller's the Swiss landscapes upon enamel. These works, exhibited at the Universal Exposition at Paris in 1867, received honorable mention. There are at Zurich two mute engineers, one of whom is foreman in a large workshop.

Marriages are usual as in France, some marrying the hearing and others the deaf; the number of children varies in the several families from one to nine, all hearing and speaking; there is, however, to our knowledge a deaf couple at Lucerne whose child was born deaf.

In the mountainous regions the deaf are commonly engaged in agriculture, and love hunting, ascensions, sharp shooting, gymnastics, etc. Among the principal ascension of mountains made during the past four years by several deaf mutes of Geneva, without any other guide than the map and the volume entitled *Practical Guide for the Climber Among the Mountains which Surround Lake Geneva*, we may mention *les Cornettes de Bise* (2,439 metres in height); *la dent d'Oche*, 2,245; *les Roches de Naye* (the incomparable *Rigbi Vandois*), 2,045; *la dent du Midi*, 3,260; and *le mount Buet*, 3,109; admirably situated to contemplate not far away, the massive magnificence of Mount Blanc, 4,810. Other Swiss deaf persons have made extraordinary ascensions reaching height

of more than 4,000 metres. As the love of mountaineering develops more and more among the deaf, so among the hearing people of Geneva, who have six clubs, the Montagnow, L' Edelweiss, Union Montaguarde, Des Grimpeurs, Le Piolet, and Suisse, the last being the oldest. A proposition of foundation on the part of M. Griollet de Geer has been favorably received and supported by General Dufour, from which we believe in the possibility of the near formation of a mountaineering club among the deaf in Geneva.

There exists on the whole much activity among us and it is to be hoped that with union we shall become more useful to society.

Up to this time the Federal Council does not give its protection to any of the Swiss institutions, which, for the most part, are supported by their respective cantons, the others being sustained by voluntary annual contributions of private persons.

In closing we feel a lively desire of union with all our brothers in misfortune, and cherish wishes for friendship and amity among them, and that men of large heart will continue to interest themselves in our class.

Mr. Abraham, of England, was invited to the platform and made a few remarks.

The President: There are a few moments still left before final adjournment, and I am sure that we all would be pleased to have a few words from the first President of the National Association of the Deaf, Mr. Edmund Booth, of Anamosa, Iowa.

Mr. Booth: My friends it is a great pleasure to be with you; the moment recalls many reminiscences of the past. Looking at our foreign friends, I readily recall that Sicard's sign was somewhat like that we use to designate a bee; Abbe de l'Epee's sign was "a sword." My experience has shown the dreams of my youth turned into absolute facts; the dreams of your youth will likewise be realized. Such phenomena as aerial navigation will be common things 100 years hence, when people will call us of to-day savages. Still the deaf of to-day are making good progress, and this Congress is certain to set the mark of progress higher than ever before attained. [Applause.]

The President: M. Felix Plessis, a sculptor of Paris, and one of the French delegates to the Congress, has completed a heroic bust of De l'Epee, which in the name of the deaf of France, he presents to the deaf of America. The French deaf mutes desire it to be placed where it will do the most good. [Applause.]

M. Plessis: Ladies and gentlemen, in the name of the deaf mutes of France, I present you this bust of our distinguished benefactor, the Abbe de l'Epee. [Applause.]

M. Genis: In presenting the bust of De l'Epee to our American brothers, it is the desire of the sculptor, M. Plessis, and myself that it be placed in Washington, D. C.

M. Gaillard: As the bust is of plaster, not marble, it should be placed in Chicago, as a memorial of the Congress.

M. Plessis: I am willing that the Congress should decide where it is to be placed.

M. Chazal: Send it to Washington where it was originally intended to place it; another copy can be made for Chicago.

Mr. Watzulik: I desire to express the pleasure and gratification with which I have witnessed the position of the deaf in America. On July 4th, I saw with wonder and delight the celebration of a free people, and everywhere the evidences of your happiness and prosperity is to be seen. In all the cities I have visited I have been entertained by your deaf-mute clubs and societies, and must confess that as a general rule, your deaf people show more progress and intellectual ability than is common in other countries.

M. Titze: I also must acknowledge the greatness of your nation, the excellence of your schools for the education of the deaf, and the success attending the adult deaf. I shall have good news to take back to the deaf of Sweden.

Mr. Veditz: I desire to announce that by vote of the Executive Committee of the National Association, the next meeting of the Association will be held in Philadelphia, Pa., in 1896.

M. Gaillard: There is one thing in which the Congress has cause to be well satisfied, and that is the number of foreign delegates. Considering the great distance and the condition of the deaf in Europe, eleven foreign delegates are a great number. How many foreign hearing teachers have attended the Congress of Instructors of the Deaf? The comparison suggests an interesting lesson.

Mr. Fox: The deaf delegates and visitors in Chicago, have been shown many courtesies by the Pas-a-Pas Club during the past few days. I take pleasure in offering the following:

Resolved, That the delegates and the deaf generally, in attendance at the World's Congress of the Deaf, do hereby pass a vote of thanks to the officers and members of the Pas-a-Pas Club, for the many courtesies shown them during their stay in Chicago.

Carried unanimously.

Mr. Hanson: I offer the following:

Resolved, That the thanks of the Congress are due to and are hereby extended to the President and Honorary Chairmen, and to the interpreters for their successful performance of their arduous duties.

The President: It seems to me that the Secretaries should be included in this resolution, and it be so amended.

The resolution as amended was carried unanimously.

M. Plessis: Permit me to say that the Congress has been a wonderful gathering. I shall never forget it, but recall it with pleasure.

Mr. B. R. Allabough, of Pennsylvania: I herewith move a vote of thanks to the Local Committee of Arrangements.

Carried.

Mr. W. E. White, of New Hampshire: I move a vote of thanks to the World's Auxillary for the use of the Hall.

Mr. Hodgson: I amend the motion of Mr. White, that the President and Secretary should write out the expression of thanks, and take the same to the Auxilliary Committee.

Motion as amended was carried unanimously.

The President: I am unable to give definite information as to when the report of the Congress will be printed and ready for distribution, but free copies will be sent to leading libraries.

Mr. Fox: What, then, am I to do with the minutes and papers of the Congress?

The President: Consult Secretary Young for directions in regard to them.

Rev. Dr. Gallaudet: I hardly know under what head I am in as a member, and am given the privilege of speaking. Perhaps as I have French blood I may come in as a Frenchman, or since my mother and also my wife are deaf mutes, I come in on that account. But you all know that my work is connected with the deaf.

Now a few words on the language you all, American, English, French, German and Swede, have been using in common at this Congress. Signs are to the deaf through the eye what sound is to the ear. Lip-reading is not the same thing as hearing the spoken word. While we give all due credit to the value of lip-reading, let it be plainly understood that it is not hearing, nor always a successful substitute for hearing.

This may be the last time all of us shall meet together. May God bless you all.

Mr. Veditz: There being present deaf persons from many states and countries who have given their views from practical experience, it seems this is the proper time to offer the following:

WHEREAS, There has been frequent expression of opinion at the World's Congress of the Deaf, assembled at Chicago, July 18-22, 1893, by representative

American and European deaf mutes, in regard to the comparative value of the various methods of instructing the deaf; and

WHEREAS, These speakers, representing every method of instruction observed in American and European schools, are practically unanimous in their condemnation of the exclusive use of any one method, and of the pure oral method in particular; therefore be it

Resolved, That it is the sentiment of this World's Congress of the Deaf that the combined system, giving equal recognition to the manual and oral methods, is the only system of instruction that meets all conditions and purposes and best answers the golden maxim, "The greatest good to the greatest number;" and be it further

Resolved, That in accordance with this sentiment, the adoption of the combined system be earnestly recommended to all schools for the deaf where it is not yet observed.

The President: We shall now vote on these resolutions. The resolutions have been carried unanimously without one dissenting vote.

We have completed the work of what I consider a remarkably successful Congress. At every session the assembly has been large and attentive to the numerous interesting papers presented, and we certainly have been repaid for our regularity. Time will prove the value of the work of this Congress. As we are about to dissolve, I wish you one and all a safe return to your homes with pleasant memories of this remarkable gathering. The moment has come when I declare the Congress of the Deaf adjourned *sine die*.

[This list includes only those who registered; a great many failed to do so.]

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Victor Bloom, Vienna.

CANADA.

James A. Balis, Belleville, Ontario. Mrs. Jas. A. Balis, Belleville, Ontario.
Ambrose W. Mason, Belleville, " "

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Joseph Chazal, Paris. Rene V. Desperriers, Paris.
Henri Gaillard, Paris. Henri Genis, Nanterre (Seine).
Emile Mercier, Eperney. Felix Plessis, Paris.

GERMANY.

Albin Maria Watzulik, Altenburg, S.A.

IRELAND.

William Eccles Harris, Belfast. Francis Maginn, Belfast.

SWEDEN.

Edward A. Klofterskold, Stockholm. Gerhard Titze, Karlskrona.

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Max Kestner, Denver. Stephen McGinnity, Denver.
D. H. Wolpert, Denver. George W. Veditz, Colorado Springs.

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H. S. Lewis, Waterbury. Robert D. Livingston, Bridgeport.
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